Seuen Sobs of a Sorrowfull Soule for Sinne:

Comprehending those seuen Psalmes of the *Princelie Prophet* DAVID, commonlie called Pœnitentiall; *framed into a forme of familiar* praiers, and reduced into meeter *by* WILLIAM HVNNIS, *one of* the Gentlemen of hir Maiesties honourable Chappel, and maister to the children of the same.

Whereunto are also annexed his Handfull of Honisuckles; *the Poore Widowes Mite; a Dialog* betweene Christ and a sinner; *diuers godlie and pithie ditties*, with a Christian confession of *and to the Trinitie*; *newlie* printed and *augmented*.

1600.

To the right Honourable and *vertuous Lady, Francis, Countes* of Sussex, & one of the Ladies of hir Maiesties *most Honourable priuy chamber, W.* Hunnis wisheth increase of vertue and ho*nour, with long life, prosperous health,* godlie feare, firme faith, and assured hope in the Almightie.

THe proofe of your Ladishippes vertue hath emboldened me to set forth this litle worke vnder your honourable defence. And although a fault by me is committed, in making you patronesse of so slender a peece without your knowledge, yet hoping vpon your honourable curtesie, which rather respecteth the mind of the giuer, than the worthines of the gift, & poising the giuers desire to please & zeale to profit, more than the quality of the offence, I doo assure my selfe to be remitted of the trespasse, which maketh me thinke my trauell not onely sweet, but also verie richlie recompensed.

Your Ladiships to command,
William Hunnis.

The Author to his *Booke.*

PAsse forth my booke into the hands
and view of ſundry men:
Humble thy ſelfe, declare thy name
who thee thus clad and when:
And bluſh not at the frumps of ſome,
ne feare at others frowne:
More rich thou art in thred bare cote,
then ſome in ſilken gowne.
And giue them all to vnderſtand,
from whence thou firſt didſt ſpring,
How thou waſt foſtred in the breſt
and boſome of a King.
And ſo (perhaps) ſome woorthy wight
wil ſhape thee rich arraie,
And ſet thee forth as thou deſeru'ſt
with coſtly iewels gaie.
Behaue thy ſelfe in ſuch good ſort,
if poſſible may be,
That euery one may thee embrace,
and wiſh wel vnto me.

Vale.

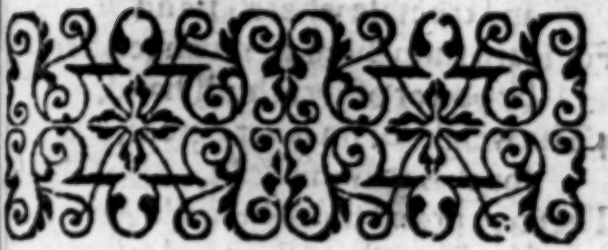
The Booke to his Readers.

GOod friends with fauor me peruse,
halfe naked though I bee,
Or not attierd so gallantlie,
as you desire to see.
Yet this from me your selues assure;
such substance here to find,
As shal bring hope vnto the hart,
and comfort to the mind.
Oft vnder short and simple weed,
such vertue may be found,
As vnder pall of purple hew
that traileth on the ground.
I being good am not the worse,
though clothing mine be bad,
He that bestowde the same on me,
did giue the best he had.
In whose behalfe I humbly pray,
and for my selfe also,
You would vouchsafe to mend those faults.
that in my coate ye kno.

Vale

Psalme 150, verse 3. and 6.

¶ Praise him in the sound of the trumpet: praise him vpon the lute and harp. Let euerie thing that hath breth praise ye Lord



Seuen Sobs of a sorrowfull Soule for Sinne.

Psal.6.

Domine ne in furore.

The first part.

O Lord when I my selfe beholde,
how wicked I haue bin;
And view the paths & waies I (went:
wandring frõ sin to sin:
Againe, to thinke vpon thy power,
thy iudgement, and thy might:
And how that nothing can be hid,
or close kept from thy sight:

3 Euen then (alas) I shake and quake,
and tremble where I stand,
For feare thou shouldst reuenged bee,
by power of wrathfull hand.
4 The weight of sin is very great,
for this to mind I call, (thine
That one proud thought made Angels
from heauen to slide and fall.
5 Adam likewise, and Eue his wife,
for breaking thy precept
From Paradice expelled were;
and death thereby hath crept
6 Vpon them both, and on their seed,
for euer to remaine:
But that by faith in Christ thy Son,
wee hope to liue againe.
7 The earth not able was to beare,
but quicke did swallow in,
Corah, Dathan, and Abiron,
by reason of their sin,
8 Also because King Dauid did
his people number all,
Thou lord therfore, in three daies space
such greeuous plague lest fall;
9 That seuenty thousand men forthwith
thereof dide presentlie,
Such was thy worke, such was thy wrath,
thy mightie power to try.
10 (Alas) my sin surmounteth theirs,
mine cannot numbred be,
And

And from thy wrath most mightie God,
I know not where to flee.
11 If into heauen I might ascend,
where Angels thine remaine,
O Lord thy wrath would thrust me forth
downe to the earth againe.
12 And in the earth here is no place
of refuge to be found,
Nor in the deepe and water course,
that passeth vnder ground.
13 Vouchsafe therefore I thee beseech,
on me some mercy take,
And turne thy wrath from me awaie,
for Iesus Christes sake.
14 *Lord in thy wrath reproue me not,*
ne chast me in thine ire,
But with thy mercy shadow me,
I humbly thee desire.
15 I know it is my greeuous sins,
that do thy wrath prouoke,
But yet O Lord, in rigor thine
forbeare thy heauy stroke,
16 And rather with thy mercie sweet,
behold my heauy plight,
How weake and feeble I appeare
before thy blessed sight.
17 For nature mine corrupted is,
and wounded with the dart
Of lust and foule concupiscence,
throughout in euery part.

Verse. 1.
Domine ne in furore tuo arguas me, neque in ira tua corripias me.

18 I am in sin conceiu'd and borne,
the child of wrath and death,
Hauing but here a little time
to liue and draw my breath.
19 I feele my selfe still apt and prone
to wickednesse and vice,
And drowned thus in sinne I lie,
and haue no power to rise.
20 *It is thy mercy O sweet Christ,*
that must my health restore:
For all my bones are troubled much,
and vexed very sore.
21 I am not able to withstand
temptations such as be,
Wherfore good Lord vouchsafe to heale
my great infirmitie.
22 Good Christ as thou to Peter didst,
reach forth thy hand to me,
When he vpon the water went,
there drowned like to be.
23 And as the Leaper clensed was,
by touching with thy hand:
And Peters mother raised vp
from feuer whole to stand:
24 So let that hand of mercy thine,
make cleane the leprosie
Of lothsome lust vpon me growne,
through mine iniquitie.
25 Then shal there strẽgth in me appeer
through grace my cheefe releese,

erse, 2. *Miserere mei domine, quoniam infirmus sum: sana me domine quoniam conturbata sunt omnia ossa mea.*

Thy

sorrowfull soule.

Thy death, O Christ, the medcine is
that helpeth al my greefe.

26 *My soule is troubled very sore,*
by reason of my sin:
But Lord how long shall I abide
thus sorrowfull therein?

Verse. 3. *Et anima mea conturbata est valde, sed tu domine usquequo?*

27 I doubt not Lord, but thou which hast
my stonie hart made soft,
With willing mind thy grace to craue,
from time to time so oft:

38 Wilt not now staie, but forth proceed
my prefect health to make,
Although a while thou dost defer,
yet is it for my sake.

29 For lord, thou knowst our nature such
if we great thinges obtaine;
And in the getting of the same
do feele no greefe or paine:

30 We little doo esteeme thereof,
but hardly brought to passe,
A thousand times we do esteeme,
much more than th'other was.

31 So Lord, if thou shouldst at the first
graunt my petition,
The greatnes of offences mine,
I should not thinke vpon.

32 Wherefore my hope still bids me crie
with faithfull hart in breast,
As did the faithfull Cananite,
whose daughter was possest.

33 At least if I still knock and call
vpon thy holy name,
At length thou wilt heare my request
and grant to me the same:
34 As did the man three loaues of bread
vnto his neighbour lend,
Whose knocking long forst him to rise
and shew himselfe a friend.
35 Lord by the mouth of thy deere son,
this promise didst thou make:
That if we knock thou open wilt
the doore euen for his sake.
36 Wherefore we crie, we knock, we call,
and neuer cease will we,
Til thou do turne to vs, O Lord,
that we may turne to thee.

The second part.

TVrne from thy wrath, O Lord of hosts,
and set my heart at large:
Oh saue me for thy mercies sake,
and al my sins discharge,
2 Not for the merits I haue doon
ne for the works I wrought,
But for thy endlesse mercy sake,
and bloud which hath vs bought.
3 The debt is great that I am in,
not able for to pay,
And how to recompence the same,
none other can I saie;

4 But

rse, 4. nuerte do- ne, & eripe me: mo meã: uum me . propter sericordiã um.

sorrowfull soule.

4 But goodnesse thine must me acquite,
or else (alas) must I
To prison, where no ransome may
set me at libertie.

5 *For why in death, O God of life,*
no man remembreth thee,
And in the hell who gives thee thanks
was none yet knowne to bee.

6 The greeuous plagues and tormentes
so smarting be and strong, (there
That no one can haue mind on thee,
or thee confesse among.

7 No time is there of space, ne place
repentance for to find;
But burning paines, & tormentes sharpe
to all be there assind.

8 Remembring this while I am here,
and do this life possesse,
To thee, O Lord, in humble wise,
I do my faults confesse:

9 And with a spirit all sorrowful
I do my sinnes lament,
And sory am euen from my soule,
I did such waies frequent.

10 *And am with groning wearie made,*
through fast of many feares,
The night I spend my bed to wash,
my couch to wet with teares,

11 Not weeping to the sight of men,
(as doth the hypocrite)

Verse. 5. *Quoniam non est in morte qui memor sit tui, in inferno autem quis confitebitur tibi?*

Verse. 6. *Laborauí in gemitu meo, lauabo per singulas noctes lectum meum lachrimis meis stratum meum rigabo.*

But

But in thy chamber secretly,
where I my sinnes recite.
12 Not onely with the teares of eyes,
but teares fet from alow,
That is, from bottome of my heart,
repentance great to show.
13 And as my bodie I haue made
a seruant vnto sinne,
So wil I now by power of grace,
delight no more therein:
14 But will the same on thee bestow,
O Lord, and freely giue,
To serue thee Lord, in righteousnesse,
the daies I haue to liue.
15 For in this bed of flesh and bloud,
and couch of sensuall life,
The soules of all from Adams fall,
haue laine in wo and strife.
16 And this doth make our countenance
or mind to changed be,
For inward greese of this our couch
of sensualitie.
17 For when we seeke therein to rest,
and thinke some ease to find,
It after turneth to our griefe,
and anguish great of mind.
18 It is a serpent faire in face
appearing to the sho,
But in his taile a sting lies hid
of endles paine and wo.

sorrowfull soule.

19 *Mine eie, ô Lord, is troubled sore,*
with extreame rage and paine:
And I among mine enemies
doe weake and old remaine.

20 The wicked feend mine enemie,
still seeketh to deuise
Some matter of occasion,
to laie before mine eies.

21 The world also doth draw me forth
to follow her delight:
My flesh to sensualitie
runs on with maine and might.

22 The companie of wicked sort
entise me day by day;
Thus I with them, and they with me,
(alas) stil run astraie.

23 These enemies I neuer can
be able to subdue,
It must be thou, O Iesu sweet,
most mightie and most true:

24 Thou lord which hast destroied deth
the diuel likewise suppreſt,
Must giue me power to ouercome,
whereby to liue in rest.

25 Then vnderneath thy death & crosse
I shal my sinnes displaie,
And strongly fight against my foes,
and boldly to them saie,

26 *Away from me that workers be*
of wickednes and sin:

Verse 7
Turbatus est à furore oculus meus: inueteraui inter omnes inimicos meos.

Verse 8
Discedite à me omnes qui o-

peraminī in iquitatē, quoniam audiuit dominus vocem fletus mei.

For why the Lord hath heard my voice,
and seene my teares therein.
27 You damned spirits, and liuers lewd,
the members of the feend,
Away from me: for now your power
is brought vnto an end.
28 Your prince and master of this world
that hath me turnd and tost,
Is now cast out, and al his power,
his might and strength is lost:
29 Althogh you haue me lōg time held
in prison and in thrall;
Yet are ye now cleane ouercome,
by Christ most strong of all.
30 I that in darknesse erst was led,
do now behold the light;
The Lord my praier sure hath heard,
my sute is in his sight.

Verse 9 *Exaudiuit dominus deprecationem meam, dominus orationem meā suscepit.*

31 To thee, O Lord, for grace I praid,
and thou heardst my request;
And sentst aboundant dewes thereof
vnto my quiet rest.
32 That I praid likewise, all my sins
might cleane remitted be,
And thou hast granted my desire,
and safe deliuerd me.
33 *Wherefore let al mine enemies*
confounded be with shame.
And that right soone and suddenly,
O Lord I craue the same.

Verse 10 *Erubescant & conturbentur ve-*

sorrowfull soule.

34 I know that all mine enemies
shal vexed be right sore,
And that thou wilt put them to flight,
from henceforth euermore.
35 For what long time they haue possest
they lost in little space,
Through operation of thy power,
and working of thy grace.
36 With wrong they kept which ÿ sweet (Christ
by bloud hast deerly bought,
And thou a mighty Champion
hast turnd their power to nought.
37 Lord, I therefore thy seruant poore
most earnestly do pray,
To guide my feet and steps aright
in thy most holy way.
38 And that the feend mine enemie,
who seekes me to deuoure,
May neuer ouer my poore soule
haue any strength or power:
39 But as by grace I am restord
to fauor thine againe,
So with that grace defend me Lord,
from euerlasting paine, Amen.

hementer omnes inimici mei: conuertantur & erubescant valde velociter.

Beati quorum. Psal.xxxij.

The first part.

Sing this as before.

O God, I know by grace, through (faith
the sinner is made iust,
Though we offend, yet iustifide
by grace through faith we trust:
2 Which grace & faith are thy good gifts
which thou hast giuen vs free,
And thorough them the works we doo
are made right good to be.
3 I therefore Lord my faults confesse,
by helpe of heauenly grace,
And vtterlie my sinnes forsake,
and do them al deface:
4 Beseeching thee me to admit
with those that blessed bee,
And to forgiue the trespasses
which I haue done to thee,
5 *For blessed is the man indeed,*
whose wickednesse and sin,
Is cleane forgiuen and couered,
as they had neuer bin.
6 I will not hide my sinnes from thee,
nor seeke them to excuse,
But with my heart wil them confesse,
and do my selfe accuse.
7 For, Lord, who goes about to hide
his owne iniquitie,

Beati quorum remissæ sunt iniquitates & quorum tecta sunt peccata.

The

sorrowfull soule.

Thou shalt the same make manifest,
that al the world may see;
8 Thou wilt him strip and naked make,
to his perpetuall blame,
When he to iudgement shall arise,
and liue in endlesse shame.
9 *And therefore blessed is the man,*
to whom thou Lord shalt say,
I not impute thy sinnes to thee,
nor to thy charge them laie,
10 *He in whose spirit no fraud is found,*
shal blessed be also,
And looke what thing he takes in hand,
shal prosper wel and gro.
11 If I for sinne should faine my selfe
all sorrowful to be,
And were not so, then should be found
both fraud and guile in me.
12 Or if I should account my selfe
a man that liueth iust,
Hauing my conscience stuft with sinne,
so ful as may be thrust:
13 There shuld appear great fraud in me
for deepe dissembling so,
For why, in me no goodnesse dwels,
as of my selfe I kno.
14 If euer any good were there,
it surely must be thine,
But as for sinnes I many haue,
and they by right are mine.

Verse 2 *Beatus vir cui non imputauit dominus peccatum, nec est in spiritu eius dolus.*

Verse 3
Quoniam tacui, inuetera-
erunt ossa
mea clamando tota die.

15 *For while, O Lord, I held my peace,*
confessing not my crime,
My bones did wast through daily plaints,
I made from time to time.
16 My soule doth feeble waxe and faint,
because I held my peace;
But now I haue my sinnes confest,
I feele her strength increase.
17 I kept that backe I should haue told,
or else excusd the same;
And that I should haue closely kept,
did publish to my blame.
18 I hid the sinnes that I haue done,
and they remained still,
And boasted forth the good I did,
contrary to thy will.
19 Thus were the works ỳ I had wrought
quite lost with their reward,
And I among that sort remaine
whom thou dooſt not regard.

Verse 4
Quoniam die
ac nocte gra-
uata est super
me manus tua,
conuersus
sum in ærum-
na mea: dum
configitur
spina,

20 *For day and night thy heauy hand,*
vpon me thou hast laid,
And in my trouble was I turnd,
when I was sore afraid.
21 My tribulation scourged me,
my moisture is made drie,
My very backe bone stricken was,
that I began to crie.
22 My conscience likewise stricken was,
with pricke of great remorse,

And

sorrowfull soule.

And conscience mine vnquiet was,
til grace the same did force.

And make me knowledge al my faults
that I had done to thee;
Thus hath thy grace made me confesse,
all mine iniquitie.

Verse 5
Delictū meū cognitum tibi feci, & iniustitiam meam non abscondi.

The second part.

LOrd when against my selfe I spake,
shewing what I had bin,
Thou Lord, forthwith didst cleane remit
my wickednesse and sin.

So soone as I determind was,
no longer them to hide,
Thou Lord straightway forgauest me,
my faith the same hath tride.

And yet my voice was in my mouth,
thine eare was in mine heart;
Thus hath thy mercy clensed me
throughout in euery part.

Thou art more ready to forgiue,
than we are to confesse;
So that we do our selues accuse,
and shew our guiltinesse.

Some blame the diuel as cause of sin,
some destinie do blame,
Some other saie complexion theirs
cannot auoid the same;

But, Lord, I leaue such vaine excuse,
and with the Prophet saie.

Dixi, confitebor aduersum me iniustitiā meam domino, & tu remisisti impietatem peccati mei.

It's

Its I O Lord that do offend,
its I, I not denaie;
7 Its *I* my selfe that wrought this wo,
through mine iniquitie,
Its I O Lord, and not the deuill,
nor yet my destiny:
8 Yet by thy sufferance, Lord, they may
onely entise a man;
But to inforce or him compel,
that do they neuer can.
9 Wherefore good Lord, my sickly soule
to health againe restore.
For this ought all thy holy ones
to praie in time therefore.

Verse, 9. *Pro hac orabit ad te omnis sanctus in tempore opportuno.*

10 *This is the time in which thou wilt,*
giue eare when we do call;
For after this no time there is
thou wilt vs heare at all.
11 This is the time Lord thee to seeke,
while that thou maist be found,
This is the time thou wilt vs heare,
and keepe vs safe and sound
12 *From rage of many water flouds,*
that with temptations flo;
And from the proud and wicked sort,
with many troubles mo.

Veruntamen in diluuio aquarum multarũ ad eum non approximabunt.

13 *These shal no time approch to vs,*
to do vs any harme;
For why thy grace shall beat them back
by strength of mighty arme.
14 Althoug

sorrowfull soule.

14 Although amid this water floud
of surging waues of sin,
We tossed be among the rocks,
yet are not drownd therein.

15 *For thou, O Lord, art my refuge*
from troubles all that be,
And though temptations of the world
about haue compast me;

16 I not regard inticements theirs,
nor threats that they shall make.
For why my faith assureth me
that thou my part wilt take.

17 Thou Lord art only my defence,
my ioy is all in thee,
Thou shalt me compasse round about,
and so se deliuer me.

18 The tabernacle of my soule
is round about me set
With enemies, such as do seeke
mine hinderance and let:

19 But yet, O Lord thy prouidence
shall me deliuer still,
And from all dangers me defend,
after thy holy will.

20 *Thou wilt informe and shew to me*
the way that I shal go:
This life is but a pilgrimage
I passe in to and fro.

21 Of this way Lord, thou art the end
and marke whereat I shoot,

Verse 7.
Tu es refugium meum à tribulatione quæ circumdedit me.

Exaltatio mea, eruet me à circumdantibus me.

Verse 8
Intellectum tibi dabo, & instruam te in via hac qua gradieris.

Grant that I may this voyage passe,
and foes of mine confute;
22 And in the running of my course,
my faith so strong may be,
That I may haue one of those games
of immortalitie.

Firmabo super te oculos meos.

23 *Thus shall thine eie of strong defence*
on me be fixed sure,
And I with ioy shall able bee
this trauel to indure.
24 For Lord if thou shouldst turne thy (face
or cast thine eie aside
I should not able be to run,
nor labor this abide.

Verse 9. *Noli te fieri sicut equus & mulus, quibus non est intellectus, In chamo & freno maxillas eorum constringes, qui non approximabunt ad te.*

25 *But should be as the horse and mule*
that vnderstanding want:
Such of thy grace, faith, and good works
both barren be and scant
26 They are too proud and scornful eke
thy lawes to holde and keepe,
The lusts and pleasures of the flesh
so lulleth them asleepe,

Verse 10. *Multa flagella peccatoris.*

27 *But yet the mouthes of such wild beastes*
thou Lord with bit and brake
Shalt snaffle them with chaine and cur
that do thee so forsake.
28 *For great and many are the plagues*
of those that sinners be,
By meanes whereof a number, Lord,
are turned vnto thee.

29 A

sorrowfull soule.

29 And thou, O Lord, ỳ didst thē plague
for their corruption,
Wilt also giue them comfort great,
and consolation.

30 *And he that trusteth in the Lord,*
he shall be compast in
With mercy and remission
for al his former sinne.

31 *Be glad therefore ye righteous,*
and in the Lorde reioice:
For he by grace hath made you iust,
through his most louing choise:

32 which were before stifnecked, proud;
now gentle, meeke and milde,
Not by our merits, but by grace,
as father to his child.

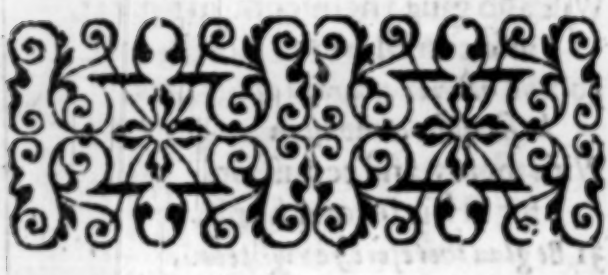
33 *All yee that be vpright of heart,*
in God reioice also,
And to his will submit your will,
in anguish, paine, and wo.

34 And as S. Paul th' Apostle was
made great in his distresse,
So Lord in all extremity
grant me the like successe, Amen.

Sperantē autem in domino misericordia circūdabit.

Verse 11 *Lætamini in domino, & exultate iusti.*

Et gloriamini omnes rectocorde.



Psal. 38.

Domine ne in furore.

The first part.

WIthin my soule, O Lord,
do many troubles spring,
Sometimes by feare of punishment,
that temporal things may bring:

2 Which happen may to me,
while I this life abide,
For mine offences done to thee,
which cannot passe vnspide:

3 Sometime, O Lord, by feare
of sicknesse and disease,

sorrowfull soule.
Which here we suffer for his guilt,
that first did thee displeale.

4 Sometime againe by feare
of death that follow must,
Which in a time vnlooked for
shal all consume to dust:

5 And last by feare O Lord,
of euerlasting paine,
Which I by sin haue well deserud,
therein for to remaine.

6 But yet, O blessed Lord,
when thou shalt angry be,
In fury thine correct me not,
nor powre thy wrath on me.

7 And though thy bow be bent,
with arrow set therein,
And ready thou my soule to wound,
for my committed sin:

8 Yet let thy mercy moue
with ruth on me I craue;
Because thou knowest I cannot giue
the thing that *I* not haue.

9 For thou must first me giue,
yet I can giue to thee,
For of my selfe and from my selfe,
comes but iniquitie.

10 *Thine arrowes I confesse,*
so deepe haue pearcst my heart,

Verse 1
Domine ne in furore tuo arguas me, neque in ira tua corripias me.

Verse 2
Quoniam sagittæ tuæ infixæ sunt mihi.

That medcine none, ne other craft,
can seuer them apart.
11 For if by craft I might
these wounds make whole againe,
And so escape eternall death,
and euerlasting paine;
12 My feare should be the lesse,
my ioy a great deale more:
But thou, O Lord, the leach must bee,
for sicknes mine and sore.
13 *Thine hands thou hast insorst*
so heauy vpon me,
As death with dart I know right well,
cannot auoided be.
14 O death vnto the man
that substance hath at will,
How sharpe and bitter is thy dart,
when thou comst him to kill?
15 *Lord in my flesh I feele,*
no health there is at all:
For when I thinke most sure to stand,
I readiest am to fall.
16 But blessed are those men,
which neuer did offend
In sinful lusts, but haue themselues
kept clean vnto the end.
17 For in their soules they find
great quietnes and rest,
And euery thing they take in hand,
doth turne vnto the best.

Et consumnasti super me manum tuam.

Verse 3
Non est sanitas in carne mea.

18 But contrary to those,
that spend the day and night
In exercise of wickednesse,
and take therein delight.
19 For they in conscience feele
such busines, broile and strife,
That for to thinke vpon their sin,
a hel is to their life.
20 O Lord among those sort,
my selfe haue gone astray,
And from the face of anger thine, *A facie ira tua.*
could neuer flee away.
21 Yet thou hast suffered mee,
and giuen me grace at last,
For to acknowledge all my faults,
and wicked life now past.
22 *My bones were void of rest.* *Non est pax ossibus meis a facie peccatorũ meorum.*
by reason of my sinne:
And all my body greeued was,
without eke and within.
23 Sin may well be compard
vnto a serpent vile,
Which with his body, head, and taile,
doth many one begile.
24 For where the serpents head,
to enter doth begin,
There all the body with the taile,
apace comes sliding in.
25 The motion first to sin,
vnto the head applie,

Verse 4. Quoniam iniquitates meæ superauerunt caput meũ: & sicut onus graue gravatæ sunt super me.

And when the heart consents thereto,
then is the body nie,
26 The fact once being done,
then is the serpents taile
With head and body entred in,
where he must needs preuaile.
27 *For why this serpent sinne*
so high himselfe doth reare,
Aboue mine head, the waight of whome
is more then I can beare.
28 And this by sufferance came,
by licence that I gaue,
This serpents head into my soule
his entrance first to haue:
29 For now hath he brought in
his body, taile, and all;
And therewith doth surcharge my soule
that she is like to fall,
30 The burthen is so great,
that many times (alas)
She is compeld to do the thing
she would not bring to passe.
31 Too hard it is for me
this serpent to expell,
It must be thou O mighty King,
the strength of Israell.
32 Thou that the diuels draueſt foorth
out of the men posseſt,
Vouchsafe this serpent to expell,
and set my soule at rest.

33 Thy

sorrowful soule.

33 Thy grace must worke in me
to be contrite in heart,
And this from thee, to me must come,
withouten my desart.

34 *My bones corrupted are,*
and putrifide so sore,
By reason of my follies past,
that wo is me therefore.

35 The marks of mine old sins
doo rotten waxe agayne,
And fresh and greene they do appeare,
to further more my paine.

36 *By reason of my sinne,*
I am a wretch become,
Setting my minde on earthly things,
like beast both brute and dum.

37 *And crooked am I made,*
vnto the verie ende,
The dey throughout continuallie
with wo and greese I spend.

38 Because I am throwne downe,
and not compeld thereto,
No violence did me inforce
thus wickedlie to do.

39 It was my will, which led
intelligence awry,
And that which reason willed me,
the same did I denie.

40 Will is the middle part,
Lord of my soule I know:

Verse. 5.
Putruerunt & corruptæ sunt cicatrices meæ à facie insipientiæ meæ.

Miser factus sum.

Verse. 6.
Et curuatus sum vsque in finem, tota die contristatus ingrediebar.

And I my will for to exalt
did reason ouerthrow.
41 *Whereby my loines are full,*
that is, my flesh to saie,
Repleat is with illusions,
that me deceiue alway.
42 Ah wicked flesh of mine,
that doth my soule entise,
Thou hurtst thy selte, offendst my God,
by thy lewd exercise.
43 And by this lust of mine,
no health is in my flesh,
For sin my soule and bode greeues
still daie by day afresh.
44 My soule tormented is,
by sight of mind vncleane,
My body weake and feeble brought,
through lust made bare and leane:
45 *Thus I afflicted sore,*
and wearie low am brought,
And am a bondman vnto sin,
in word, in deed, and thought.
46 This sin so setled is,
that it will not depart,
Which causeth me *To roare and crie*
with sorrow from my heart,
47 O *Lord the great desire,*
that doth proceed from me,
And mourning much that I do make,
not hidden is from thee.

Verse. 7 *Quoniam lumbi mei impleti sunt illusionibus.*

Non est sanitas in carne mea.

Verse. 8. *Afflictus sum, & humiliatus sum nimis, Rugiebam a gemitu cordis mei.*

Verse. 9. *Domine coram te est omne desiderium meum & gemitus meus à te non est absconditum.*

48 Th

48 Thy sight is of great strength,
for end thereof is none,
And be the distance nere so far,
thy power and strength is one.
49 Thy sight, O God, attains
to distant all that be,
And makes no change of more or lesse,
as is with vs wee see.
50 *My heart is troubled sore,*
my strength is gone me fro;
Likewise the sight of both mine eies,
from me is gone also.
51 The tribulations great,
wherewith my sinfull hart
Is vext; and troubled night and day,
about in euerie part:
52 Is, Lord, for feare of thee,
and of thy punishment,
Which thou shalt render vnto me,
for this my life mispent.
53 O Lord, remooue from mee,
this cloudie mist of mine,
And with thy grace and mercy mixt,
annoint my dusked eine:
54 That I thy waie maie see,
wherein thou hast delight,
And in the same my steps direct,
to walke both day and night, Amen.

Verse 50 *Cor meum conturbatum est, dereliquit me virtus mea & lumen oculorum meorum, & ipsum non est mecum.*

The

The second part.

MY wretchednes, O Lord,
is more then may be said,
It's not alone the greefe of heart,
that maketh me dismaid:
2 Ne feeblenes of strength,
deprest with vices all,
Nor in the blindnes of my soule,
which readie is to fall,
3 But otherwise it comes,
and still increaseth more,
That is, where I thought comfort finde,
is turned to my sore.
4 *My friends and neighbours Lord,*
in whom I put my trust,
Against me altogither stood,
and shewd themselues vniust,
5 *And they that stood me next,*
far off get them awaie,
And such as waited for my life,
set on me as a praie.
6 The force of wicked feends,
O Lord, is verie strong:
No earthly power is like to theirs,
if thou them suffer long
7 To exercise their force
on sinners all that bee,
Not one among ten thousande shall
be left aliue to thee.

Verse. 11 *Amici mei, & proximi mei aduersũ me appropinquabant & steterunt.*

Verse, 12. *Et qui iuxta me erant de longè stetérunt, & vim facebant, qui quærebant animã meam.*

8 They

sorrowfull soule.

8 They studie to deceiue,
by worldly pleasures vaine,
And ioyes such as the flesh desires,
to bring vs endles paine.

9 *These Lord haue sought for me,*
and wrought me ill the while,
And with deceitfull vanities,
did dayly me beguile.

10 Lord manie times I feele,
when I thus tempted am,
Such pleasures spring, I ioy thereat,
not looking whence they came:

11 Or at the least, O Lord,
I would not vnderstand,
Ne see the snares for mee were laid,
to bring me vnderhand.

12 The pleasures of the flesh
so sweet soundes in mine eare,
That what is spoken there against,
I list not for to heare.

13 *But as one being deafe,*
with silence passe awaie,
And as a man that dumbe is borne,
haue not a word to saie.

14 Indeed I must confesse
my selfe I haue not sought,
Nor spake against my wickednesse
in such sort as I ought.

15 *But as one deafe and dumbe,*
that sin no time would blame,

Et qui inquirebant mala mihi locuti sunt vanitates, & dolos toto die meditabantur.

Verse. 13.
Et ego tanquam surdus non audiebam, & sicut mutus non aperiens os suum.

Verse. 14.
Et factus sum sicut homo non audiens, & non habens in ore suo redargutiones.

Ne open would mine eares to heare,
how to auoid the same.
16 Yet true it is, O Lord,
let man his faults confesse,
With sighs and sorrow from his heart,
he did thy lawes transgresse.
17 Yea let him do his best,
and satisfaction make,
And yet if he be void of hope,
thou wilt him sure forsake.
18 For Iudas sorrow made,
when he had thee betraid,
And did restore the siluer backe,
and downe againe it laid.
19 He openlie confest,
he sinned greeuouslie,
In that he had falsly betraid
the innocent to die:
20 And wanting hope we see,
into despaire he fell,
And hangd himselfe vpon a tree,
among the rauens to dwell.
21 Hope is the gift, O Lord,
that from thy grace proceeds, (loue
And grace brings faith, and faith brings
from which springs fruitful deeds.
22 *And for because that I*
did alwaies hope in thee,
Thou wilt me heare O Lord my God,
and safe deliuer me.

rse, 15.
sonam in
domine
rauit, tu
audies me
mine deus
tus.

23 My

sorrowful soule.

23 My hope is firmelie fixt,
and cannot be remooud;
Because thy grace assureth me,
my faith is not reprooud.
24 *Thus haue I said, O Lord,*
least anie time at all,
Mine enemies should ouer me
triumph to see me fall.
25 *For whiles my feet did slide,*
against me much they spake,
That is to say, whiles my desires,
the way to sin did take,
26 And were from thee remooude
to follow lothsome lust;
Then did mine enimies reioice,
to see me in the dust.
27 But Lord, I me submit,
vnto thy discipline,
And meekelie take correction thine,
for old offences mine.
28 *And haue my selfe prepard*
vnto the whip of paine,
Whereby my griefe and dolour maie
still in my sight remaine.
29 And Lord thou knowest of olde,
there is no good in me;
Not one man good vpon the earth,
not one seeke after thee.
30 Among thy chosen sort,
vnfaithfulnes was found,

Verse. 16.
Quia dixi n
quando super
gaudeant mi
hi inimici me
& dum com
mouentur pe
des mei, supa
me magna
loquuti sun

Verse. 17.
Quoniam e
in flagella
paratus sum
& dolor ma
in conspectu
meo semper

Like-

Likewise among thy Angels bright
were thousands cast to ground:
31 Then how much more (alas)
of wretches such as I,
That dwell in houses made of claie,
must sin continuallie?
32 *I will confesse to thee*
all mine vngodlinesse,
And for my sinnes will take more thought
than anie can expresse:
33 And yet O Lord thy grace
must worke this good in me,
By which I stedfastly beleeue
I chosen am of thee.
34 For now by grace I mind
my sinfull life t'amend,
And vnto vertue will applie
my selfe vnto the ende.
35 I see the follies past,
wherein I tooke delight,
To be both vile, wicked, and nought,
and odious in thy sight.
36 *And though my foes doo liue,*
and ouer me made strong,
And they which hated me are great
and do me treble wrong:
37 No maruell it's, O Lorde,
for why they mightie bee,
And are except thy grace assist
too stong alwaie for mee.

Verse. 18. *Quoniam iniquitatem meam annunciabo, & cogitabo pro peccato meo.*

Verse. 19 *Inimici autem mei viuunt, & confirmati sunt super me & multiplicati sunt, qui oderunt me iniquè.*

38 They

sorrowfull soule.

38 They haue long time deuisd
deceitful crafty gins,
And by the same haue ouerthrown
the strongest in their sins.
39 If any time I flee
repentance for to find,
Then one of these malicious spirits
assaileth straight my mind;
40 And with deuises new,
and fraudes that be vnknowne
He craftily doth me subdue,
and so makes me his owne.
41 *Thus Lord when I am bent,*
thy goodnesse to pursue,
Mine enemies do me detract,
and breed my bale anew.
42 The wicked feend (alas)
doth many times me greeue;
The world also doth follow me
the daies I haue to liue.
43 The flesh doth me prouoke
with lust both leud and nought:
Thus by these three mine enemies
I am in thraldom brought.
44 *Yet Lord, forsake me not,*
ne let thy grace depart;
Least that mine enemies vnwares
do thorough pearce mine heart.
45 And though sometime, O Lord,
thy presence thou withdraw,

Verse 20 *Qui retribuunt mala pro bonis, detrahebant mihi, quoniam sequebar bonitatem.*

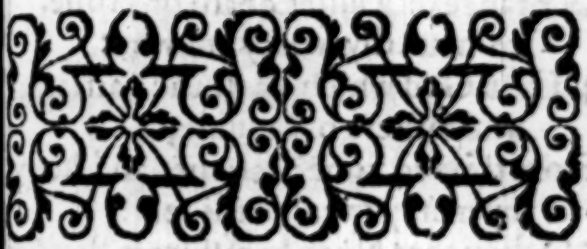
Verse 20. *Ne derelinquas me Domine, Deus meus ne discesseris à me*

whereby

Whereby the feend may entrance make
and bring me more in aw.
46 Yet Lord, thy grace restore
to me poore wretch againe,
That I thereby may him resist,
to make his trauell vaine.
47 *Giue heed therefore my God,*
which art my helpe and health,
Whose mercy and whose goodnes shewd
is to my soule cheefe wealth.
48 Giue temporall health, O Lord,
as vnto thee seemes best,
And to my soule thy sauing health,
in heauen with thee may rest. Amen

Verse. 20 *Intende in adiutorium meum domine deus salutis mea.*

Miserere



Psal. 51.

Miserere mei.

The first part.

O Thou that mad'st the world of (noughe,
whom God thy creatures cal,
Which formedst man like to thy selfe,
yet suffredst him to fall.

2 Thou God, which by thy heauēly word
didst flesh of virgine take,
And so becamst both God and man,
for sinfull fleshes sake:

3 O thou that sawest when man by sin
to hel was ouerthrowne,
Didst meekely suffer death on crosse.
to haue thy mercy knowne:
4 Thou God which didst the patriarkes
and fathers old diuine,
From time to time preserue and keepe
by mercy great of thine.
5 O thou that Noah keptst from floud,
and Abraham day by day,
As he along through Aegypt past,
didst guide him in the way:
6 Thou God that Lot from Sodoms
didst safely keepe also, (plague
And Daniel from the Lyons iawes,
thy mercy great to sho,
7 O thou good God that didst diuide
the sea like hils to stand,
That children thine might thorow pas,
from cruel Pharos hand,
8 So that when Pharo and his host,
thy children did pursue,
Thou ouerthrewst them in the sea,
to proue thy saying true:
9 O thou that Ionas in the fish,
three daies didst keepe from paine,
Which was a figure of thy death,
and rising vp againe.
10 I say, thou God, which didst preserue
amidst the fierie flame,

sorrowful soule.

The three yong men, which sang therein
the glory of thy name:
11 *Thou God haue mercy on my soule,*
thy goodnesse me restore:
And for thy mercies infinit,
thinke on my sinne no more.
12 O Lord the number of my sins
is more then can be told,
Wherefore I humbly do desire
thy mercies manifold.
13 For small offence thy mercy smal,
may soone small faults suffice,
But I, alas, for many faults
for greater mercy cries:
14 And though the number of my sinnes
surpasse the salt sea sand,
And that the filth of them deserue
the wrath of thy iust hand:
15 Yet do thy mercies far surmount
the sinnes of all in all,
Thou wilt with mercy vs releeue.
for mercy when we call.
16 Right wel I know, man hath no power
so much for to transgresse,
As thou with mercy maist forgiue
through thine almightinesse,
17 I do confesse my faults be more
than thousand else beside,
More noisome and more odious,
more fouler to be tride,

Verse 1 *Miserere mei Deus secundum misericordiam tuã & secundum multitudinẽ miserationum tuarum dele iniquitatem meam.*

18 Than

18 Than euer was the lothsome swine,
or menstrual cloth beraid:
To thinke thereon my woful soule,
(alas) is yet afraid,
19 Wherefore good Lord, do not behold
how wicked I haue bin,
But wash me from my wickednesse,
and clense me from my sin.
20 The Israelits being defil'd
durst not approach thee nie,
Till they their garments & themselues
had washed decently,
21 The priests eke clensed also were,
yet they thy face would see,
Else had they perisht in their sin;
such, Lord, was thy decree.
22 (Alas) how much more need I then
to craue while I am here,
To wash my foule and spotted soule
that it may cleane appeare?
23 Pollured clothes with filth distained
doo many washings craue,
Yet that the launder can obtaine
the thing that he would haue.
24 My soule likewise (alas) doth need
thy many dewes of grace,
Yet it be cleane, for cankred sin
so deepe hath taken place.
25 The leprosie that Naman had,
could not be done away,

Verse 6 *Amplius lauat me ab iniquitate mea, & à peccato meo munda me.*

Til he seuen times in Iordan floud
had washt him day by day.
26 How many waters need I then
for to be washed in,
Yer I be purged faire and cleane,
and clensed from my sin?
27 But Lord, thy mercy is the sope
and washing lee also, (filth
That shall both scoure and clense the
which in my soule doth gro.
28 Why should I then (alas) despaire
of goodnesse thine to me,
When that thy iustice willeth me
to put my trust in thee? (past
29 Thy promise Lord thy mouth hath
which cannot be but true,
That thou wilt mercy haue on them,
that turne to thee anew. (passe
30 I know when heauen and earth shall
this promise shal stand fast:
Wherefore vnto thy maiestie,
I offer now at last
31 An heart contrite and sorrowful,
with all humility
For hainous sin by it conceiu'd
through mine iniquitie;
32 *I do acknowledge all my faults,*
my sinnes stand me before;
I haue them in remembrance, Lord,
and wil for euermore.

Verse 3.
Quoniam iniquitatem meam ego cognosco & peccatum meum contra me est semper.

33 Because

33 Bicause thou shouldst the same forget
I still do thinke thereon,
And set it vp before my face,
alwaies to looke vpon.

Verse 4
Tibi soli peccaui, & malum coram te feci.

34 *Against thee only haue I sinde*
and done ill in thy sight;
In whom it lies to punish me,
or to forgiue me quight.

35 But sure my hope is firmely fixt,
that thou wilt me forgiue,
For with thine honor shall it stand,
to suffer me to liue:

Vt iustificeris in sermonibus tuis, & vincas cum iudicaris.

36 *That all the world may witnesse thee*
a iudge most iust to be,
For that thou wilt thy promise keepe,
to all that trust in thee;

37 That is, our sinnes thou wilt remit,
and cleane forget them all,
And bend thine eares vnto our plaint
when we vpon thee call.

The second part.

O Lord consider with thy selfe,
what mettall I possesse,
Behold in sinne I was conceiude,
and borne in wickednesse.

Verse 5
Ecce enim in iniquitatibus conceptus sum, & in peccatis concepit me mater mea.

2 From Adam first this sinne was draw
whereby I am made prone
To do the ill should thee offend,
and let the good alone.

3 Yea, many a time *I* am so drawne
to do I would not do,
And that I would I leaue vndone,
for want of might thereto.
4 Such is, O Lord, the strength & force
of my concupiscence:
But yet of greater force than this,
is, Lord, thine indulgence.
5 For thou wilt mercy shewe to them,
that mercy do require,
And wilt not turne thy face from such
as mercy do desire,
6 Surely of honour more is thine,
through pity men to saue,
Than by thy iustice to condemne
such as deserued haue.
7 Therefore, O Lorde, receiue me nowe,
which do my selfe accuse;
To th'end thou shouldst my sins forgiue,
and all my faults excuse.
8 O Lord, I do not hide my sins,
but shewe them vnto thee;
Because thou shouldst thy mercy graue,
as thou hast promisd me.
9 For neuer yet thou hast beene founde
in any word vniust,
Ne canst thou now begin at me,
since that in thee I trust.
10 *Thou Lord hast euer loued truth,*
and truth thou art most sure,

Verse. 6. *Etenim veritatem dilexisti.*

Thou art the very veritie
for euer to indure.
11 Thou promiſedſt to Abraham,
his ſeed to multiplie,
Euen as the ſtars, and as the ſand
that in the ſea doth lie.
12 To Iſhac and to Iacob eke,
like promiſe didſt thou make,
And thou the ſame performed haſt,
for this thy promiſe ſake.
13 Thou promiſedſt to Iosue,
to ſtrength him with thyne hande,
And ſo he ſlue the Cananites,
and did deuide their land.
14 To Gedeon thou promiſe mad'ſt,
that he ſhould ſet at large
The Iſrelites, which were in thral,
and in their enimies charge.
15 When Ezechias lay ſore ſicke,
and wel nie at deaths dore,
Thou promiſdſt him his health agayne,
to liue fiſteene yeeres more.
16 Thus haſt thou kept thy promiſes
to thouſands elſe beſide,
Who haue repoſed truſt in thee,
thou haſt not helpe denide.
17 Euen ſo good lord thy promiſe keep
with me that am vniuſt,
A ſcabbed ſheepe, one of thy flock,
and ouerchargd with luſt.
18 Which

sorrowfull soule.

19 Which of long time haue run astraie
the time since I was borne,
Yet now returnd with heauy heart,
that's with repentance torne.
19 Thus hath thy grace now called me,
with mercy of thine hand,
And what thy wil and pleasure is,
by grace I vnderstand.
20 *Thou hast reuealed vnto me*
the things that be vnknowne,
The secret points of wisedome thine
thy grace to me hath showne.
21 Thy mysteries that hidden were
within thy sacred word,
Thou hast to vs made manifest,
by Iesus Christ our Lorde.
22 I am now fed with bread of life,
that shall my hunger slake,
And from dame wisedoms watry springs
my drinke I often take.
23 Now wisedom hath cast out her floud
the plants al watered be,
And still she seekes to lighten those,
that put their trust in thee.
24 Of this her floud S. Paul did drinke,
and he was taught thereby,
By wisdom, Lord, which secret was,
and hidden long did lie.
25 As thou to him didst manifest
by thy free spirit before,

Incerta & occulta sapientiæ tuæ manifestasti mihi

Which searcheth out the very depth
of secrets thine and store,
26 Of this Lord part I tasted haue,
through mercy shewd to me,
And am nowe taught by them to knowe,
mine owne infirmitie,
27 And by it am I taught likewise
thy goodnes for to kno,
Beseeching thee this worke begun,
may neuer part me fro
28 So that the light which kindled is
in me by thy great grace,
May so increase, as darknes, Lord,
may neuer more take place.

The third part.

Verse. 7. Asperges me Domine hyssopo, & mundabor: lauabis me, & supra niuem dealbabor.

With Hyssop, Lord, be sprinkle me,
and clense me from my sin,
More whiter then shall I be made,
than euer snow hath bin.
2 Thou didst command this herbe with
a sprinkle for to be, (bloo
To sprinkle such as clensed were
from lothsome leprosie.
3 A bundle of this herbe, O Lord,
thou didst command also
To dip in blood of simple sheepe,
and therewithall to sho
4 Vpon the doore posts of the house,
the slaier might it see,

Where

sorrowfull soule.

Wherby the plague might shun the place
and from thy peôple flee,
5 These vnto vs do represent
the bloud of thy deere son,
without the which no man is cleane,
what euer can be done.
6 And he that marks his soule therewith
and puts his trust therein,
The slaier hath no power to hurt,
nor plague him for his sin.
7 If with this grace thou sprinkle me,
I shall be white I know,
And though as bloud my sins appeare,
they shall be like the snow.
8 Yea though my sins as purple were,
or as the scarlet die,
Thy grace shall make them as the wooll
t'appeare before thine eie.
9 *Then shall I heare the words of ioy,*
of gladnesse so likewise,
That Nathan to King Dauid spake,
whom thou didst not despise,
10 Thatis, My sins are now put out,
what euer I haue done,
And are forgiuen me quight and cleane
by Iesu Christ thy son, (spake
11 Then shall I heare the wordes Christ
to him the palsie had,
My sonne thy sinnes are thee forgiuen,
arise, go home, be glad.

Verse. 8. *Auditui meo dabit gaudium & lætitiam*

12 Then shal I heare thee also speake
by inspiration,
Whereby I shal be comforted
in tribulation.

t exultabũt
ſa quæ
nſregiſti.

13 Yea Lord, *the bones thou broken hast*
shall then againe reioice,
Through working of thy heauenly grace
and sweetnes of thy voice.

14 That is, the powers of my poore soule
whom sinne so weake hath brought,
Whereby it wanted power to worke
the good it long time sought,

15 Shall then recouer that was lost,
and be reuiu'd againe,
And through the quickning of thy spirit
sin shall no more remaine.

erſe. 19.
Auerte faciẽ
am à peccatis
meis, & om
s inquitates
s meas dele.

16 Wherefore, *thy face turne from my sins,*
and wipe my faults awaie,
And ele all mine iniquities;
most humbly I thee pray.

17 I meane the face of iustice thine,
wherewith thou dost behold
The sins we dailie do commit,
to punish manifold.

18 This face, good Lord, turne ỹ from me
and from the faults I make,
And them forget, and me forgiue,
for thy great mercy sake.

19 But Lorde, the face of mercie thine,
from me turne not away,

But therewithall behold me still,
and helpe me day by day.
20 For what am I if that thy grace
thou take away from me?
A bondman vnder sin and death,
and cast away of thee:
21 And euery man thy grace that wants,
shal haue a hart of stone,
As Pharo had after thy grace
departed was and gone.
22 Hee shall both see and heare indeed,
yet shal be deafe and blind,
His eares and eies shall stopped bee,
the truth he shall not find.
23 His heart likewise shal frozen be,
or as the stonie wall,
He shall thy creatures like and loue,
and loue not thee at all.
24 Yea, such a heart, O Lorde, in mee
long time hath taken place,
Which no way can be mollifide
but by thy special grace.
25 Wherfore I pray thee hartily,
remoue this hart from me,
And, Lord, in me a new heart make,
that flexible male bee:
26 A fleshie heart, both soft and meeke,
an heart that I may know
Thou art the Lord, without whose grace
no goodnes I can show.

Verse, 10. *Cor munda crea in me deus.*

Et spiritum rectum.

Innouа in visceribus meis.

27 This grace it is that must reuiue,
aright spirit, Lord, in me,
My spirit through sin is crooked made,
and lothsome for to see.
28 *Make it vpright therefore to be,*
and that decline it may
From worldly pleasures light and vaine,
that vanish soone away.
29 Vouchsafe, O lord, to heueauly things
my spirit may aspire,
And with thy grace replenisht be,
most humblie I desire.
30 Let neither yet aduersitie,
nor worldly wealth also
Plucke downe my spirit, nor hinder it,
where it desires to go.

Verse. 11.
Ne proiicias me a facie tua, & spiritum sanctum tuũ ne auferas à me.

31 *Ne cast me off at any time,*
from presence of thy face;
Ne take from me thy holie spirit,
O Lorde, in anie case.
32 My sins good Lord, behind thee cast
there euer to remaine:
But cast not me from thy sweet face,
as thou didst wicked Caine.
33 Nor from thy fauor cast me so,
as thou didst cast King Sall,
For if that I thy presence loose,
I cannot choose but fall.
34 O Lord, how sweet and gratious
is this thy spirit most pure;

sorrowfull soule.

It leadeth those that loueth thee,
where righteous folke endure.
35 Grant, Lord, that this thy holy spirit,
may dwel within me still,
And mee confirme in righteousnesse,
according to thy will.

The fourth part.

O *Lorde my God restore to me*
thy sauing health againe,
And stablish me with thy chiefe spirite,
that it may still remaine.
2 My sins, O Lord, haue beene the cause
that I thy grace did want,
And when thy grace departed was,
I found thy spirit but scant.
3 The losse wherof did greeue me much,
and by the same I found
All goodnesse gone, all wickednesse
within me to abound.
4 For light and darknesse may not bee
at one time in one place,
No more may sin and wickednes
associat be with grace.
5 Wherefore the greatnesse of my losse
hath made my griefe the more,
And where in sin I had delight,
I now repent it sore.
6 Behold therefore most mightie God,
mine inward griefe of mind,

Verse 12 *Redde mihi lætitiam salutaris tui, & spiritu principali confirma me.*

And of thy goodnes me restore,
to that I cannot find.
7 I meane thy sacred holy spirit,
which I throngh weaknesse lost,
Mine enimies were strong and fierce,
and cruelly me tost.
8 So that my soule too feeble was,
their power for to withstand,
Good Lord in grace yet once againe
confirme me with thy hand.
9 And let thy spirit no more depart,
no Lord not when I die,
But that it may still with my soule
remaine continuallie.
10 *Then shal I stedfastly instruct*
the wicked in thy way,
Whereby they may to thee returne,
that long haue gone astray.
11 I wil my selfe put forth, O Lord,
to sinners al that be,
As an example them to cause
for to remember thee.
12 I will not cease for to declare
thy iustice euery where,
And of thy iudgement bring them all
in terror and in feare.
13 And then wil I againe extol
thy mercies ouer all,
To plucke them from despairing Lorde,
least any therein fall.

erse. 13. *ocebo imi-os vias tu- & impii se conuer-tur.*

14 Thus

14 Thus shall I able be to do,
being confirmd in thee,
By working of thy holy spirit,
which thou shalt put in me,
15 Thy seruant Moses was afraide,
to go on message sent,
Till thou promisd to be with him,
when he to Pharo went.
16 After which time he doubted not,
but forth went on his way,
Accomplishing thy holy hest,
as thou didst bid him say.
17 The seuentie elders of the host,
to thee whom Moses brought,
Til part of Moses spirit they had,
were able to do nought.
18 But after that they propheside,
and did thy people guide,
And ruled them with righteousnesse
and truth on euery side.
19 Lord, Peter at a womans voice,
thy sweet sonne Christ denaid,
And ready was him to forsake,
he was so sore afraid.
20 Vntil that thou reuiuedst him
with this thy spirit of grace,
Yea, Lord, thy sons Apostles al,
were bidden for a space,
21 To bide within Ierusalem,
in praier and in loue;

Till they were with thy holie sprite
fulfilled from aboue.
22 Wherfore send down thy holy sprite,
in me the same to bee,
And from the guiltinesse of bloud,
good Lord deliuer me.

erse. 14.
ibera me de
anguinibus
us deus sani
tis me.

The first part.

THou God that God art of my health,
deliuer me I praie,
From sin that I committed haue,
against thee day by day.
2 A multitude of sins there be,
from flesh and bloud that grow,
Which I through my concupiscence,
haue dayly done I know.
3 And this corruption is in me
by nature as I find,
For what is he can make that cleane,
that is vncleane by kind?
4 How can a man of woman borne,
be cleane I faine would kno,
The child that is but one daie olde,
yet is vncleane also.
5 Thus flesh and blood such works bring (foorth
as ay corrupted bee,
And therefore cannot heauen inioy,
ne dwell and raigne with thee.
6 Vpon corrupted nature mine,
O Lord powre forth thy grace:

And

ſorrowfull ſoule.

And from theſe blouds deliuer me,
and all my ſins deface.
7 Then Lord ſhall I be purged cleane
from all my wickednes,
Which grant good Lord, So *ſhal my toong,*
exalt thy righteouſnes.
8 In that thou mercy ſhewſt to me,
being a wicked man,
Giuing me grace penſiue to be,
my greeuous ſins to ſcan.
9 Making me iuſt that am vniuſt,
wherein thou God art found
In mercy, truth, and righteouſnes,
moſt perfect, ſure, and ſound.
10 But yet, O Lord, before my toong,
thy righteouſnes can raiſe,
My lips and mouth thou open muſt,
whereby to ſhew thy praiſe.
11 For elſe vnſeemely praiſe wil be,
where lips be lickt with ſin;
And where the mouth with wickedneſſe
is ſtuffed full within.
12 Good Lord the prophet Eſay,
when he thy glory ſaw,
Confeſt his lips to be vncleane,
and therefore ſtood in aw,
13 Vntil ſuch time as Seraphin
thou ſentſt with burning cole
His lips to touch, and therewithal
he by and by was whole.

Et exaltab lingua mea iuſtitiā tuam

Verſe. 15 *Domine labia mea aperies, & os meum annuntiabit laudē tuam*

14 I meane that his vnrighteousnesse
was then forgiuen quite,
And al his sins and wickednes
was cleane put out of sight.
15 O Lord my God in such a sort
vouchsafe my mouth to tuch,
That I thy glory may set forth,
to little and to much.
16 To offer sacrifice to thee,
or offrings burnt were vaine,
No pleasure, Lord, hast thou in them.
nor ought in them remaine.
17 They were but figures of that thing,
which now to passe is come,
That is, the liuelie sacrifice
of Iesus Christ thy son.
18 To offer gold to thee, ô Lord,
or treasure of the land,
It needeth not, sith al the world
is thine and at thy hand.
19 And yet I wil not empty come,
but offer vnto thee
An humble spirit with heart contrite
for mine iniquity.
20 *This sacrifice, O Lord, I know*
thou wilt no time despise,
But it behold, and looke theron
with thy most gratious eies.
21 And lord for ỳ there nothing shoulde
be left behind in me,

erse. 16. Quoniam si uluisses sacrificium, dedisses, vtiq holocaustis non delectabaris.

erse. 17. sacrificium deo spiritus contrit atus, cor humilium deus non despicies.

Both

sorrowfull soule.

Both bodie, soule, and all hir powers
I offer vnto thee.
22 And as a liuely sacrifice,
as Ezechias did,
Such time as he thy fauor got,
and health recouered.
23 The same did Mary Magdalen
offer in humane sort,
The theefe also vpon the crosse
to his endles comfort.
24 Great numbers more vnspeakeable
by this thy fauor wan,
And I through grace now penitent,
although a sinfull man.
25 Do claime no lesse of mercie thine,
for to be shewd to me:
Bicause thou art as then thou wast,
and euermore shalt be.
26 *To Sion, Lord, likewise shew forth*
thy fauor and thy grace,
That is vnto thy faithful flock
dispersst from place to place.
27 Such as depend on thee alone,
and do themselues forsake,
Vpon the wals of this thy fort,
thou Lord, must vndertake
28 Watchmen to set continually
the same for to defend,
Least that the enemies vnawares
bring al to woful end.

Verse. 18. *Benignè fac domine in bona voluntate tua Sion.*

29 Thou

29 Thou knowst, O Lorde, of what small (torce
mankind hath euer bin,
Since first our Father Adam fell,
when he committed sin.
30 Helpe vs therfore most mightie God,
so with thy heauenly grace,
As we in building Sion here,
by faith may see thy face:
31 So shall we then through mercy thine
be squared stone meet found
To building of Ierusalem,
who'e wals do stil abound
32 With liuely stones of thy true church
here militant in earth,
Where thine elect still offer shall
while thou shalt spare them breath
33 Such offrings burnt as thoubest lou'st
which is of thanks and praise,
Wee shall not spare the same to doo,
while life shal length our dayes.
34 *This sacrifice of iustice is*,
which all thy creatures craue,
To giue the same onely to thee,
most worthie so to haue.
35 This is the bullockes of our lippes,
whereof the prophet saies,
Wee shall with lippes vnto thy name
confesse most condigne prayse.
36 *Which shall to thee accepted bee,*
ten thousand times much more

t ædificen-
io muri
erusalem.

acrificium
ustitiæ.
erte. 19.
unc accep-
abis oblatio-
nes & holo-
causta, tunc
ponent su-
r altare tu-
n vitulos.

sorrowfull soule.

Than were the bullocks great and fat,
offred in time before.
37 Lord grant we may in number be
of thine elected sort,
Which shall this sacrifice present
vnto our soules comfort.
38 And that as burning incense sweet
thou wilt receiue the same,
Vpon thine altar, which is Christ,
our meane for sin and blame: Amen.

Domine exaudi. Psal. 102.

The first part.

Sing this t
the tune o
ỳ 51. Psalm

O Blessed & most mighty God,
of grace ỳ fountaine spring,
Of mercy great and plentifull,
most rich in euery thing:
2 Thy blessed son in power with thee,
is euen the same thou art,
In wisedome, knowledge, and mercy
alike in euery part:
3 Thou didst not spare him down to send
from heauenly throne aboue,
To suffer death mankind to saue;
so ardent was thy loue.
4 Thou mad'st him poore was rich before
to make vs rich thereby;
For now is he made one with vs,
through power of deity.

Good

sorrowfull soule.

Verse, 1. *Domine exaudi orationē meam, & clamor meus ad te veniat.*

5 *Good Lord my praier hearken to,*
and let my dolefull cry
Come vnto thee, and pearse the eares
of thine high maiesty.
6 Shew forth, O Lord, thy countenance
of delectable shewe,
And with the eies of pity thine,
some fauor on me throw.

Verse. 2. *Non auertas faciem tuam à me in quacunque die tribulor inclina ad me aurē tuam.*

7 *And in the day of trouble mine*
thine eare bow downe to me,
And turne not thou thy face away,
when I shal cal on thee.
8 But chiefelie at the poynt of death,
giue eare and me defend,
And let thy grace procure and worke
in me a ioyfull end.

In quacunque die inuocauero te, velociter exaudi me.

9 *In whatsoeuer day I call,*
O Lord, with speed giue eare,
And me deliuer from the greefes
of troubles and of feare.
10 In speedy calling on thy name,
O Lord, thou tak'st delite,
And answer thine more ready is,
than any may recite.
11 Wherfore in hast make speed, O Lord
in hearing when I pray,
As I by need am driuen to craue
thine aiding helpe and stay.
12 For why the time of life is short
that I haue here to bide,

sorrowfull soule.

And am vncertaine of the time
when time from me shal slide.
3 At first thou Adam didst indue,
when he created was,
With life of immortalitie;
but sin brought death (alas)
4 Which death from him is due to vs,
that beareth life this day,
That my daies like to the smoke
consume and wast away.
5 Age ouertaketh youth I see,
and youth by stealth doth flie,
As doth the smoke vanish away
aloft vnder the skie.
6 Yea many times it chanceth so,
yet age come vs vpon, (make
That death by stroke such wound dooth
that life with speed is gone.
7 Thus passeth forth my time of life,
more swifter I may say,
Than is the ship good vnder saile,
or Egle after pray.
8 *My bones are waxen very dry*
as is the firebrande,
Or as the pot of clay, which doth
in flaming furnace stand.
9 As bones of mine do well sustaine
the flesh the body keepes,
So doth the power of soule sustayne
the soule that neuer sleepes.

Verse. 3. *Quia defecerunt sicut fumus dies mei*

Et ossa mea sicut cremium arruerunt.

20 Which being moistned with thy grace
shall quicke and liuely be,
And able for to worke those works
most pleasing vnto thee.
21 But if thy grace be stil withdrawne,
then all shall drie remaine;
Both body, soule, and all their powers
in euerlasting paine.

Verse. 4. *Percussus sũ vt fœnum & aruit cor meum.*

22 *Full well may men be likened to*
the grasse or withered hay,
My heart is striken with remorse
because I went astraie,
23 So long as man by gift of grace
doth liue and worke aright,
So long is he greene flourishing,
and liuelie in thy sighte:
24 But when that sin makes entry in,
which causeth man to fall,
Then by and by he withereth,
and barren is withall.

Quia oblitus sũ comedere panẽ meum.

25 *I haue forgot my bread to eate,*
that thou to me didst giue;
Which is thy holy sacred word,
by which my soule doth liue.
26 And I haue eaten of the fruit
of the forbidden tree,
And tasted haue of sin and death,
and brought thy wrath on me.
27 Wherefore my leaues wither awa
my fruit fals on the ground,

sorrowfull soule.

And as a barren tree am left
vnperfect and vnsound.
28 The fearefull voice of sentence thine
for mine offences donne,
Doth cause me mourne, lament & grone
my time yet for to ronne.
29 *And with my voice of mourning mind,*
my bones haue cleaued hard
Vnto my flesh, and sticke so fast,
that nothing I regard.
30 *Thus like vnto a pelican,*
I draw my selfe alone,
And call to mind my greeuous crimes,
and do the same bemone.
31 The pelican as some report,
hir harmles birds doth kil,
And three daies after mourneth shee,
and is vnquiet still. (plucks,
32 Then with her beake hir brest shee
till bloud gush out amaine,
Which she lets drop vpon hir yong,
till they reuiue againe.
33 Thus, Lord, do I with my sweet birds,
which are my works through grace,
By sin committed I them kill,
and do them all deface.
34 But yet by praier for thy grace,
which springes of grace indeede,
The said dead workes are quicke againe,
my sickly soule to feed.

Verse. 5. *A voce gemitus mei, adhæsit os meũ carni meæ:*
verse. 6. *Similis factus sum pelicano solitudinis.*

35 And

35 And Adam as a pelican,
touching some property,
For through his sin he slue the birdes
came of his progenie.
36 And dead he had remained still,
had not sweet Christ thy son
Shed forth his blood vs to reuiue,
by mercy great was don.
37 He kils and can raise vp to life,
hee strikes and heales againe,
As in the persecution
of Paul appeareth plaine.
38 Shame causeth mee for to withdrawe
my selfe to be alone,
As doth the crow that flies by night
which would be seene of none.
39 And if I could, I would me hide
from thee, as Adam did,
Such time he tasted of the fruit
that thou didst him forbid.
40 The workes of darknesse loued I,
and therefore did I flee
From the most bright and shining sunne
of iustice due to mee.
41 O Lorde, for this cause doo I sigh,
still sorrowe, weepe, and wayle,
As one that ouerwatched is,
whose rest and sleepe doth fayle.
42 *And as the sparrow do I watch*
that drawes her selfe alone,

Factus sum sicut nyctico-rax in domi-cilio.

Verse. 7. Vigilauí & factus sum sicut passer solitarius in tecto.

Vnder the euings of the house,
hir fellowes want to mone.
43 And to augment my griefe withall,
mine enimies al day
Doraile on me, and me reuile,
so spitfull as they maie.
44 Againe (alas) My fayned friendes,
that praised me before,
Against me now conspire themselues,
and vexe mee very sore.
45 Such false & fained flattering friends,
much worse and harmefull bee,
Than those that openly professe
and shew their enmity.
46 But both those sortes are sent to mee,
for plague vnto my sin,
And for the great iniquitie
that I haue wallowed in.

Verse. 8. *Tota die exprobrabant mihi inimici mei. Et qui laudabant me adversum me iurabant.*

The second part.

M *bread with ashes do I eate;*
that is I right wel kno,
s I of earth and slime was made,
to earth againe shal go.
Thus, in such bitter thoughts as these,
I eat my bread withall,
nd minge my drinke with weeping teares,
that from mine eies do fall.
Bicause thou angry art with me
for mine offences past;

Verse. 9. *Quia cinerem tanquam panem manducabam.*

Et potum meum cum fletu miscebam.

Verse. 13. *A facie iræ & indignationis tuæ.*

O Lord, I know when time shal come,
of iudgement day at last,
4 *Thy wrath and indignation,*
shal then proceed from thee,
And fall vpon the heads of those
that worke iniquitie.

Quia eleuasti me, & allisisti me.

5 *O Lord, thou hast me lifted vp,*
and throwne me to the ground,
In that thou madst me like thy selfe,
yet I was to be found.
6 No higher couldst thou lift me vp,
than to beatitude;
But then (alas) thou letst me fall,
whereby I this conclude.
7 My noble soule thou ioined hast
with massie earth and clay,
And body fraile, the weight whereof
driues downe my minde alwaie.
8 And Lord, in my creation
thou hast set me so hie,
Aboue all other creatures
that are vnder the skie.
9 And almost equall am I made
with blessed Angels thine,
But in this state when I transgresse,
damnation then is mine.
10 So that without thy mercies helpe
I am in far worse plight
Than any beast, whose life or soule
with body dies outright.

sorrowfull soule.

11 *My daies (alas) away doth passe,*
as shadow new begun,
And I am withered like the grasse,
changed by heat of sun.

12 Lorde graunt in shadowe of this life,
I may haue grace to see
The light and knowledge of thy worde,
and waies prepard for me.

13 Which word giues light vnto ỹ babe
yet sucking at the brest,
For after that this life is past,
repentance none doth rest.

14 And since the time, O Lorde, is short
of mine abiding heere,
Thy grace continue towarde mee,
my guiltinesse to cleere,

15 *For truly thine abiding is*
for euer to endure,
And thy remembrance thorough out
al generations sure.

16 But what is thy remembrance,
through generations al?
t is the diuine propertie,
that vnto thee doth fall.

17 For to bee meeke and mercifull,
which thou hast euer dun,
rom time to time, and age to age,
since first the world begun.

18 And art more mindful of our state,
and readier to forgiue,

Verse. 11. *Dies mei sicut umbra declinauerunt, & ego sicut fœnum arui*

Verse. 12. *Tu autem domine in æternum permanes, & memoriale tuum in generationem & generationem.*

Than is the mother of her child
late borne with her to liue.

Verse. 13 *Tu exsurgens misereberis Sion.*

19 *Arise therefore and mercy shew,*
good Lord vpon Sion,
Which is thy faithful people al,
or congregation.

Quia tempus miserendi eius, quia venit tempus.

20 *For time it is on hir to looke,*
and mercie thine extend,
She hath long time great paine sustain
whereof she craues an end.
21 What is this time, whereof we speak
was euer anie time,
In which thou didst not mercie shew,
to louing seruants thine?
22 No verilie. For from the time,
the angels downe did fall,
Vntil the time the world shall end,
thy mercie euer shall,
23 As it hath bin, from time to time,
vpon al that repent,
But chiefelie was thy mercie shewd,
when Christ was hither sent
24 To suffer death, to win vs life,
thereby he enter might
The glory of thy maiestie,
aboue the Angels bright.
25 This time was cald the time of gra
and was appointed when
The fulnes of the time was come,
which was vnseene to men.

sorrowfull soule.

16 And yet before this time, to him
was seene my Deitie,
Whereby, O Lord, al thinges thou dooſt
in order with mercie.
17 This time of heauenly grace we truſt
ſhal ſtil continue heare,
To thoſe in time that ſeruth thee,
with penance, loue, and feare,
18 *The ſtones of Sion pleaſed well*
thy ſeruant for thy truth,
And they vpon the ground thereof
ſhal pity haue and ruth.
19 Apoſtles thine thy ſeruants were,
the ſtones good Chriſtians bee,
And thou the ſure foundation
of this faire worke to ſee.
20 Not vpon man nor Angels bright
did they this building lay,
But vpon thee the corner ſtone,
of al their worke the ſtay.
21 *And as the heathen, Lord, ſhal feare*
and tremble at thy name,
So Sion ſhall thy faithfull church,
giue glory to the ſame.
22 *Becauſe thou lord, haſt Sion built,*
thou wilt be ſeene therein,
In glorie and great Maieſtie,
with mercy for our ſin.
23 Wherefore moſt louing father deere,
regard our humble ſute,

Verſe. 18. *Quoniam placuerunt ſeruis tuis lapides eius, & terræ eius miſerebuntur.*

Verſe. 15. *Et timebunt gentes nomen tuum domine, & omnes reges terræ gloriam tuam.*

And not despise the plaints we make,
nor do our sins impute.
34 As thou beheldst the sacrifice
that Abell gaue to thee,
And as the praier Iudith made,
so cast thine eie to me.
35 With those same eies vouchsafe to look
vpon vs when we pray,
Whereby the fame of mercie thine
may written be for aie.
36 *For those that after vs shal come,*
by faith that borne shal bee,
To render thankes, giue laud, and praise
vnto thy maiestie.
37 This mercie sure annexed is
to nature thine diuine,
When all was lost through deadly sinne
yet didst thou make vs thine.
38 *Thou Lord aloft from heauenly throne,*
didst viewe all thinges alowe,
And wouldst vouchsafe vpon the earth
thy gratious eine to throw:
39 *To see and heare the plaints we make,*
that fettered be in thrall,
And sent'st thy deare beloued Sonne
from sinne to loose vs all.
40 And he thereby put downe the diuel
of death that victor was,
And death in victorie was consum'd,
this hath hee brought to passe.

41 Fo

ia sua.
Verse, 17.
Respexit in orationem humilium, & non spreuit precē eorum.
Verse. 18.
Scribantur hæc in generatione altera, & populus qui creabitur laudabit dominum.
Verse, 19.
Quia prospexit de excelso sancto suo dominus, de cœlo in terram aspexit.
Verse, 20.
Vt audiret gemitus compeditorum, vt solueret filios interemptorū

sorrowful soule.

41 For why his sting of deadlie sinne,
thou Lord hast pluckt away
To make vs thinke of goodnesse thine,
wherein reioice we may,
42 *And that in Sion we may shew,*
the glory of thy name,
And likewise in Ierusalem
with praise to do the same.
43 That is, when wee together meete
in faith with one accord,
Dawel the king as subiects poore,
to serue and praise the Lorde.
44 Thou art, O Lord, in substance one,
and yet in persons three,
To whom al powres in heauen & earth,
obeisance giue to thee.
45 Thou sẽdest downe thy dewes of grace
vpon vs for to light,
That we therwith good works may shew
to euery bodies sight.
46 I *answere may*, by no meanes else,
good works bee wrought by me,
But by the vertue and the grace
that doth proceed from thee.
47 Thorow thy might thy lawes we keep
not of our selues we know,
But by the measure of thy grace,
thou didst on vs bestow.
48 *And yet, O Lorde, I faine woulde knowe,*
how short my daies shal be,

Verse. 21. *Vt annunciemus in Sion nomẽ domini, & laudẽ eius in Ierusalem.*

Verse. 22. *Quum colligentur populi simul & reges vt seruiant deo.*

Verse. 23 *Respondeam in via virtutis suæ.*

Paucitatem dierum meorum nuncia mihi.

And eke how long mine enimies
shal triumph ouer me.
49 Which is, thy church desires to know
how long she shal abide,
Beset with cruell enimies
about on euery side.
50 To whom thou hast an answer made,
by Christ thy blessed son,
That still thy power with hir shall bee,
vntill the world be donne,
51 And we hir children thee desire
to bring vs to the end
Of this short time, that we with thee
may to the heauens ascend.
52 And till ỹ time good Lord vouchsafe,
that wilt continue still,
Thy grace and fauor toward vs,
according to thy will.
53 *And not to leaue me any time,*
in middle of my daies,
But by thine aid bring all my time
to end vnto thy praise.
54 That after these my temporall daies,
I may beholde and see
Thine euerlasting daies and yeeres,
which cannot numbred be.
55 For all times here do swiftlie passe,
as time that is vnsure,
But yet time of eternitie
for euer shall indure.

erse. 24.
e reuoces
e in dimidio
erum meo-
m.

generatio-
m & gene-
tionem an-
tui.

sorrowfull soule.

56 For why, O Lord, eternity
is very substance thine,
Which substance who so seekes to know,
no reason can define.

The third part.

WIthout beginning Lorde, thou wast,
and yet beginning gaue
To heauen & earth, & al therein,
which that creation haue, (power,
2 Thy hãds them wrought, which is thy
thy word them made also,
And at the last, *They perish shall,*
and motions theirs forgo.
3 Their substance stil they al shal keepe,
yet all shal changed be,
For heauen and earth shal now be made
of glory great to thee.
4 Likewise the bodies of al men,
shal perish with the rest,
And in another sort shall rise,
to thee as seemeth best.
5 *But thou Lord, truly shalt indure,*
in thy high glory great,
In maiestie omnipotent,
sitting on mercy seat:
6 *When al shal wax and weare away,*
as garments old to see,
And as a vesture new put on,
we all shal changed be.

Verse. 25. *In initio tu domine terram fundasti, & opera manuum tuarum sunt cœli.*

Verse. 26. *Ipsi peribunt*

Tu autem permanes.

Et omnes sicut vestimentum veterascent: & sicut

rtoriũ mu-
is eos &
stabũtur.

7 *As garments to the body are,*
to couer them withal,
So be the bodies of the soule,
their vestures and their pal.

ersc. 27.
s autem
ipse es.

8 *But thou art euen the selfe same one,*
which euer doost abide,
That is to say omnipotent,
and so is none beside.

9 Inuisible thou art likewise,
immortal eke withall,
And as thy yeeres shal neuer faile,
so euer bide they shal.

anni tui
deficient.

10 So shall the soules of thine elect
immortallie remaine,
In ioy and great felicitie,
not knowing any paine.

11 The soules of those that wicked are
immortal be also,
But they contrary shal endure
continual paine and wo.

rse. 28.
ui seruorũ
rum habi-
unt: & se-
s eorum in
lum diri-
ur.

12 And Lord, *The sonnes of seruantes thine,*
togither they shall dwel,
Likewise their seed shall in thy sight
stil prosper and do wel.

13 Thy seruants, Lord, the prophet were
Apostles thine also,
From whom by faith we haue receiu'd,
as we beleeue and kno.

14 And now vouchsafe most mighty God
to send vs of thy grace,

That

That in this life our faith by works
may shine in euery place.
15 That they to all may signifie,
how we thy seruants bee,
And that both soule and bodie maie
remaine and rest with thee.

De profundis. Psal. 130.

Sing this the tune of 38. Psal.

O God thou art the guide
of those that blinded bee,
And vnto those ẏ are oppreſt
a succour sweet we see.
2 A comfort to the weake,
and ease to those in paine,
A life vnto the dead in graue,
that sleeping yet remaine.
3 O Lord, this makes me bold,
though wicked I be found,
And ouerwhelmed deepe in sin,
and therein being dround,
4 To call and crie to thee,
from depth of miserie,
Where none (but thou) can raise me vp,
and safe deliuer mee.
5 I can but morne and weepe,
fetch sighs, lament, and cry,
As doth the woman great with child,
whose hower draweth nie.
6 She no time can take rest,
til she deliuered bee,

Nor I, till that my conscience feele
to be forgiuen of thee.
7 It is not distance long,
that keeps my praier backe,
Thou, Lord, dooſt heare before wee call,
and giueſt what we lack.
8 Ionas was in the Sea,
and in the fith three daies,
And from the deepe he call'd on thee,
and ſtraight thou didſt him rayſe.
9 *But from the deepe likewiſe,*
of ſinne and wickednes,
To thee I call, Lord heare my voice,
and free me from diſtreſſe.
10 *And let thine eares,* ſweet Lord,
to heare *attentiue bee,*
The voice and praier of my plaintes,
that now I make to thee.
11 And ſith that Chriſt thy ſon,
hath ſuffred for vs all,
From endleſſe death, to which by ſinne,
we bounden were and thral;
12 Let not my ſins then, Lord,
to me be ſtop or ſtaie,
Whereby my plaint ſhould not be heard
nor voice when I ſhal pray.
13 But rather wipe awaie
my ſins for euermore,
The burden of the which I feele,
too greeuous be and ſore.

erſe. 1.
e profundis
amaui ad te
omine.
erſe. 2.
omine exau
vocem me-
a. Fiant au-
s tuæ inten-
ntes ad vo-
m deprecа-
nis meæ.

sorrowfull soule.

14 *If thou Lord, be extreame,*
to marke what sinnes bee doone,
Alas, *no flesh shall saued bee,*
that is vnder the sonne.
15 O Lord, if that the iust,
shal no time able be
to enter into iudgement thine,
to plead his cause with thee:
16 What shall become of me
that daily doo offende,
And of my sin and wickednes,
(alas) do know no end?
17 Most vile and wretched man,
and caitife wo forlorne,
What shal I do but flee to thee?
with heart berent and torne.
18 *For mercie is with thee,*
increasing more and more,
Wherwith thou didst vouchsafe to come
mankind for to restore,
19 Wherein was satisfied
thy iustice, and also
Thy mercy found that which is sought,
as we by grace do kno.
20 How feruent was this loue,
to which thou didst vs bind?
First by the law of nature writ
in euery heart and mind.
21 And then by law, which was
in tables written deepe,

Verse. 3.
Si iniquitates obseruaueris domine, domine quis sustinebit.

Verse. 4.
Quia apud propitiatio

Verse. 5.
Et propter legem tuam sustinui te domine.

That

That euery one accordingly,
the same shoulde holde and keepe,
22 Which was, that one of vs
should with the other beare,
And thereby to fulfil thy will,
with pity, loue, and feare.
23 I knowing this am glad,
contented eke withall,
For to remit such iniuries,
as vnto mee maie fall.
24 For why, good Lord, I know
thou dooſt forgiue to me,
Much more offences euerie daie
committed vnto thee.
25 And when it shall thee please,
to scourge me for my sin,
I gladly shall the same receiue
knowing what I haue bin.
26 And that thy chastisement
proceeds of very loue,
Which all shall turne to me such wealth,
as no man can remoue.
27 Hoping after this life,
my soule shall then obtaine,
Which hope abides stil in thy worde,
an euerlasting gaine.
28 *Such hope my soule hath had,*
by grace thou gau'ſt to me,
And by the same I firmely truſt,
my soule shal saued be.

*stinuit a-
ma mea in
rbo tuo.*
erse, 6,
*Derauit ani-
a mea in
mine,*

29 The

sorrowfull soule.

29 The husbandman through hope,
his grounde doth plough and sowe,
The same in hope doth reape and thresh,
that gaine thereby might growe.
30 Euen so wil I abide,
in hope of glory thine,
Not only in my youth, O Lord,
or any pointed time:
31 *But stil from morning watch,*
vntill the night of death,
Which is, from youth vnto mine age,
when life shal passe with breath.
32 Who so shal cast awaie
this hope yer death proceed,
Shall loose the time hee watcht before,
and want thy helpe a need.
33 This hope in promise thine,
my soule hath safely laid,
Within the bosome of her brest,
for euer to bee stayd.
34 And verie meete it is
that Israel also,
Which is al faithful Christians,
this hope should feele and kno.
35 For blessed is the man,
that in the Lord doth trust,
And who in man affiance puts,
he surelie is accurst.
36 *For mercy is with God,*
and grace aboundant store,

A custodia matutina usque ad noctem.

Verse. 7. *Speret Israel in Domino.*

Quia apud dominum misericordia, copiosa apud eum.

With

With which Israel is redeemde from sin for euermore, Amen.

Domine exaudi. Psal. 143.

The first part.

O Lord, long time I wandred haue,
and gone from thee astray,
And lost the portion ỹ me gau'st,
in wastful sinners way.
2 With grace thou didst replenish mee,
therewith to follow thee,
But lust and liking of the flesh
hath driuen the same from mee,
3 So that vnworthie far I am,
for to be cald thy Sonne,
My wickednes so foule appeares,
and faults that I haue donne.
4 Yet with the wastfull childe, O Lorde,
I do my selfe accuse,
And am with shame surpriz'd & caught,
I did my selfe abuse.
5 *Wherefore Lord ponder my desire,*
and heare me when I pray,
And for thy truth and righteousnes,
attend to that I saie.
6 Thou hast with gifts indued me,
of bodie and of minde,
And I the same abused haue,
and shewd my selfe vnkind.

7 Thy

sorrowfull soule.

7 Thy iustice still dooth threaten mee,
with euerlasting paine,
Thy mercy yet doth promise me
to be restord againe.

8 *Enter not into iudgement then,*
with me, I humbly pray,
For in thy sight no man is iust,
as of himselfe to saie.

9 We all by sinne our selues haue made
more lothsome then the swine,
And fouler to be looked on,
were not for mercy thine.

10 Which shall vs make like to the wooll,
in colour faire and white,
When al our sins thou shalt forget,
and cleane put from thy sight.

11 *But yet the diuel mine enimie,*
my soule pursueth still,
And hath brought low my life in earth,
a seruant to his will.

12 And with his net me compast rounde,
where vaine delights do dwell,
Where lust vncleane and wickednesse
to bide doth me compel.

13 *He hath me set in darknesse such,*
as men that no life haue,
Or as those people being dead
are couered in the graue.

14 Now, Lord, *My spirit so vexed is*
my heart is greeu'd also,

Verse. 2.
Et non intre in iudicium cũ seruo tuo: quia non iustificabitur in conspectu tui omnis viuens.

Verse, 3.
Quia persecutus est inimicus animam meam, humiliauit in terra vitam meam, collocauit me in obscuris sicut mortuos seculi.

Verse. 4.
Et anxiatus est super

My

me spiritus meus; in me turbatum est cor meum.

My conscience likewise witnesse beares
of anguish mine and wo.
15 My wisedome, Lord, confused is,
by reason of my sinne,
Repentance great my heart doth rent,
to thinke what I haue bin.

Verse. 5. *Memor fuit dierum antiquorum, meditatus sum in omnibus operibus tuis, in factis manuum tuarum meditabor.*

16 *I call to mind the daies of old,*
and works that thou hast wrought,
The maruellous deeds that thou hast doone,
I muse on in my thought.
17 As in the time of Moses law,
where mercie was not showne,
And he that did the same transgresse,
by death was ouerthrowne.
18 Yet in this hard and seuere time,
thy mercy forth was sent,
By prophets thine, with promise made,
to all that did repent.
19 If thou in time of cruelty
couldst then such mercie showe,
Much more O Lorde, in time of grace
on me thy mercy throw.

Verse 6. *Expandi manus meas ad te, anima mea sicut terra sine aqua.*

20 *I haue spred foorth my handes to thee,*
my soule for helpe doth cry,
As doth the earth that moisture wants
where water none doth ly.
21 That is, my life I changed haue,
from vaine delights that be,
And haue my soule spred forth at large,
that thou his filth mightst see.

sorrowfull soule.

22 For as the earth that moisture wants,
must barren be by kind,
So if my soule be void of grace,
no good is there to find.
23 But yet through moisture of ỳ grace
from thee that doth proceed,
Vouchsafe I may thy mercy haue,
and that, O Lord, with speed.
24 *Heare me, O Lord, and that right soone,*
for why my spirit is weake
And feeble made, much like a man
that wanteth power to speake.
25 The feare is such that I possesse,
I readie am to fall,
The strength whereby my bodie liues
is gone away withall.
26 This feare of endles punishment,
which *I* deserued haue,
Had wel nigh brought me in despaire,
yer I possesse the graue.

verse. 7. *Velociter exaudi me domine, defecit spiritus meus.*

The second part.

G*Ood Lord turne not thy face away,*
least I be like to those
That do descend into the pit,
where nought but horror growes.
Thou wilt not Lord the death of him
that hath offended thee,
But rather that he should returne,
and saued so to be.

Non auertas faciem tuam a me, ne similis fuero descendentibus in lacum.

3 Thou

3 Thou art the true and only God,
the sauiour of mankind,
Without thee there is nothing else
that we shall mercy find.
4 Then turne to me thy countenance
of amiable grace,
And let thy mercy shadow me,
while life I haue and space.
5 And laie not to my charge good Lord,
the sins that I haue donne,
But them forget, and me forgiue,
for Christes sake thy Son.
6 *And cause thy mercy to be heard,*
of me before the prime,
For I in thee haue put my trust,
alone from time to time.
7 Most blessed Lord, grant that I maie
thy mercy sweet obtaine,
And that right soone thou me release
from my deserued paine.
8 With great repentance do I cal,
my hope assureth me,
Thou wilt forgiue me al my sins,
because I trust in thee.
9 I know that thou art nigh to al
that cal vpon thy name,
And wilt direct their steps aright,
that craue of thee the same.
10 *Wherefore good Lord shew me the waie*
I ought for to walke in,

erse. 8.
dudstam fac
ihi mane mi
ricordiam
tam, quia in
speraui.

o tam fac
hi viam in
a am.

sorrowfull soule.

For I my soule haue lifted vp,
to thee with all my sin.
11 Lord manie times in deed thou hast
directed me the waie,
And I haue purposd in my selfe,
no more to go astraie.
12 Yea, when I haue repentant bin,
and vowed in my hart
Thy law for to obserue and keepe,
and neuer to depart.
13 The diuel my daily enimie
contriu'd the matter so,
That his deceit, yer I was ware,
gaue me the ouerthro.
14 And Lord without assistance thine,
he vanquish wil yer long
All the kingdomes vpon the earth,
he is become so strong.
15 *Deliuer me from al my foes,*
for vnto thee I flie,
And giue me strength, my God to do
thy will effectuallie.
16 For of my selfe no power I haue
to do the good I should,
Ne for to wish or thinke the good
that verie faine I would.
17 Thy mercy only lord, it is
by which I must preuaile,
For man without thy helpe and ayde,
of purpose needs must faile.

bulem quia ad te leuauia animam meam

verse. 9. *Eripe me de inimicis meis, domine ad te confugi.*

verse: 10, *Doce me facere voluntatem tuam, quia Deus meus es tu.*

18 Thou hast with reason and with will
indued me I know,
But wil (of force) without thy grace,
must reason ouerthrow.

piritus bõus
ducet me in
rrã rectam.

19 *Wherefore lord, let thy holy spirit,*
conduct me in the waie.
Vnto the land of righteousnesse,
I thee beseech and praie:

20 Where thine elect and chosen sort
thy brightnes shal beholde,
With such heauenly felicitie
as cannot here be told,

21 Not that I haue deserued Lord,
for to possesse the same,
But for thine endles mercy sake,
and for thine holy name.

erse. 11.
'ropter ne-
en tuum
mine.

22 Thou wilt not, Lord, the death of him
that dailie doth offend,
But that he rather do conuert,
and so his life amend.

23 This is thy will, this is thy minde,
though I a sinner bee,
If by repentance I doo turne,
then wilt thou turne to mee.

24 And then shal I receiued be,
and be reuiud againe,
And through thy equity be freed,
of euerlasting payne.

uificabis me
aquitate
t.

25 For whereas I by sin am dead
spirituallie to say,

ſorrowfull ſoule.

I ſhal bethinke me of the ſame,
and for thy mercy pray.
26 My bodie nowe by nature weake,
ſhal then in ſtrength ariſe,
And ſhall in glorie ſhine more bright,
than doth the ſun in skies.
27 Where now ỳ ſame, O Lord, is giuen
to luſt and lewd delight,
Shal then ariſe all ſpirituall,
and yeeld to reaſons might.
28 No groſſeneſse then but that it may
pearſe through the thickeſt ſtone,
And as for things corruptible,
it ſhal haue mind of none.
29 Immortal it ſhal euer be,
impaſſible withall,
Betweene the bodie and the ſoule
ſhal then no ſtrife befal (ſoule
30 Thus Lord, *Thou ſhalt bring foorth my*
from troubles all that bee,
And *ſhalt mine en mies deſtroie,*
through mercie ſhewd to me.
31 *Thou ſhalt them vtterlie confounde,*
that doo my ſoule moleſt,
For I *by grace thy ſeruant am,*
and in thy mercy reſt. (me
32 Good Chriſt which gau'ſt thy life for
and ſuffredſt on the tree:
Preſerue my body and my ſoule,
and mercy haue on mee, Amen.

FINIS.

Educes de tribulatione animam me. Verſe. 12. *Et in miſe cordia tua diſperdes inimicos meos. Et perdes omnes qui tribulant animam meam, quoniam ego ſeruus tuus ſum.*

A Handfull of *Honisuckles:*

Gathered by *William Hunnis*, one of the Gentlemen *of hir Highnesse chappell*, and Maister to the children *of the same.*

Prepard with faith, confirmd with hope
and furnished with loue,
Approch and praie, so thou belowe
shalt please the Lord aboue.

Newlie printed by *Peter Short.*

1600

Prou. 5. verse, 29.

The Lord is absent very far,
from sinners he vniust,

But he doth heare the righteous pray,
(because in him they trust).

Certaine ſhort and ptthy *Praiers vnto Ieſus Chriſt* our Sauiour.

The day ſhall come (ſaith Chriſt)
and that ſhall manie ſee,
Who cals vpon my name,
ſhall ſwelie ſaued bee.

O Ieſu meeke, O Ieſu ſweet,
O Ieſu ſauiour mine,
Moſt gratious Ieſu to my call,
thy gratious eares incline.

Now good Ieſus, yet that I ſpeake,
thou knoweſt what I would haue:
Ieſu thy grace I know it is,
that bids me mercie craue.

O Iesu deare, whose pretious blood,
was shed on crosse of tree,
Sweet Iesu for thy passion sake,
haue mercy now on me, Amen.

2 O Iesu sweet, grant that thy grace
alwaies so worke with me,
I may desire the thing to do,
most pleasing vnto thee.

O Iesu meeke, thy will be mine,
my will be thine also,
And that my will may follow thine,
in pleasure, paine, and wo.

O Iesu what is good for me,
is aie best knowne to thee;
Therefore according to thy will,
haue mercy now on me, Amen.

3 O Iesu deere, do thou with me,
euen as thy will shall please,
Sweet Iesu, put me where thou wilt,
to suffer paine or ease.

Iesu, behold, I am but thine,
where I be good or ill;
Yet by thy grace I readie am,
thy pleasure to fulfill.

Iesu, I am thy workemanship,
most blessed maiest thou be;

Sweet

Sweet Iesu for thy mercies sake,
haue mercie now on me, Amen.

O Iesu meeke, grant that I may
repose my trust in thee,
For thou sweet Iesu art the peace,
and true tranquilitie.

Thou Iesu art the very peace,
and quietnes of mind,
The onely rest vnto the soule,
that shall thy fauour find.

Wherefore sweet Iesu do vouchsafe,
my soule this peace may see,
And for thy painfull passion sake,
haue mercie now on me, Amen.

O Iesu, if thou do withdraw
thy comfort for a time,
Let not despaire take hold on me,
for any sinfull crime.

But giue me patience to abide
thy pleasure and thy will,
For sure thy iudgements all are right,
though I be wicked still.

But yet a promise hast thou made,
to all that trust in thee,
According to which promise Lord,
haue mercy now on me, Amen.

6 O Iesu deere giue me thy grace,
I gladly suffer may,
What euer so thy pleasure be,
vpon me for to lay.

O Iesu meeke what thanks ought I
to giue vnto thy name,
Which for my sins to set me free,
hast suffred death and shame?

O Iesu sweet my wickednes
I do confesse to thee;
Wherefore as thou hast promised
haue mercy now on me, Amen.

7 O Iesu sweet, a little thing
sometime doth vex me sore,
And makes me slow to giue thee thanks;
ah wo is me therefore.

Iesu, againe sometime I thinke,
still stronglie for to stand,
But when a little trouble comes,
I strait fall vnder hand.

Thus Iesu see a small thing makes
temptations great to bee.
My weaknes Iesu doo behold,
and mercie haue on me, Amen.

8 O Iesu Christ in all things now,
assist me with thy grace,
And make me strong w heuenly strēgth
while life I haue and space.

Ies

Iesu let not mine enimie
the feend ne yet the flesh
Preuaile, though still they me assaile
from day to day afresh.

But Iesu strengthen thou my spirit,
it may the victor be,
And for thy tender mercies sake,
haue mercie now on me, Amen.

O Iesu who shall giue me wings
of perfect peace and loue, 9
That I therewith from hence maie flie,
and rest with thee aboue:

O Iesu when shall I ascend,
and feele how sweet thou art,
And leaue the earth and loue thee best,
with all my soule and heart?

Sweet Iesu when thy pleasure is,
the time is knowne to thee:
Both now and then, O Iesu deere,
haue mercie Lord on me, Amen. 10

O Iesu King of glorie great,
the comfort of vs all:
We wander here in wildernesse,
and euery day do fall.

Sweet Iesu come and visit me,
my heauie soule make glad,
Which now through sin in prison lies,
all heauie, sicke, and sad.

Good Iesu with thy presence set
my soule at libertie,
And for thy bitter passion sake,
haue mercie now on me, Amen.

11 O Iesu oft it greeueth me,
and troubleth sore my mind,
That I so weake and fraile am founde,
to wander with the blind.

O Iesu deare, thou lasting light,
whose brightnes doth excell,
The cleernes of thy beames send down,
within my heart to dwell.

O Iesu quicken thou my soule,
that it may cleaue to thee,
And for thy painefull passions sake,
haue mercie now on me, Amen.

12 O Iesu grant I maie resigne
my selfe vnto thy will,
And that I maie my selfe forsake,
and cleaue vnto thee still.

O Iesu grant that I maie haue
of ioy and inward peace,
And of the paines I haue deseru'd,
good Iesu me release.

Sweet Iesu giue me inward ioy,
my soule to feed on thee,

And for thy tender mercies sake,
haue mercie now on me, Amen.

O Iesu sweet I know I am
but vanitie and sin, 13
Vnconstant as the wind that blowes,
and euer so haue bin.

Whereof then Iesu may I brag?
or what haue I to saie?
Shall I of men seeke to be prais'd?
or yet extold for aie?

No Iesu sweet, the true praise is,
for to be praisd of thee;
Wherefore good Iesu weigh my case,
and mercy haue on me, Amen.

O Iesu thou my glory art,
in thee will I reioice, 14
And not good Iesu in my selfe,
nor yet in that mans voice

That worldly honour maie me giue,
to set me vp on hie,
To rule among the sons of men,
and sit in dignitie.

These are but shadowes to compare
to glory that's with thee,
Sweet Iesu for thy glories sake,
haue mercie now on me, Amen.

15 O Iesu here in earth we liue,
and soone deceiued arre,
With vain delights the earth doth yeeld
wherein we run too farre.

But yet sweet Iesu if I could,
behold my selfe right well,
I should good Iesu plainelie see,
and therein trulie tell,

The troubles that are falne on me,
were for offending thee,
For which offence I pardon craue,
haue mercy Lord on me, Amen.

16 O Iesu Christ vnder whose power
is both the sea and land,
Arise and helpe me to defend,
by power of thy strong hand,

From such as lurke and lie in wait,
and seeke to do me wrong,
Sweet Iesu see how weake I am,
and how that they be strong:

Iesu make haste and come with speed,
my trust is all in thee;
And therefore Iesu helpe me now,
and mercie haue on me, Amen.

17 O Iesu comfort mine exile,
asswage my dole and griefe,

with

With thee to be is my desire,
mine onelie cheefe releefe.

Iesu the pleasures of this world,
they may not long indure,
And he that puts his trust therein,
shall find them all vnsure.

Sweet Iesu grant that I may haue
mine onelie ioie in thee,
And for thy bloudie passions sake,
haue mercie now on me, Amen.

O Iesu Christ that hast me made, 18
and with thy bloud me bought,
Suffer me not to be condemnd,
whom thou hast made of nought.

O Iesu mild in time of need
thy mercie doo bestow,
And in thy iustice iudge me not,
nor do thy rigor show.

O Iesu in extremitie,
I do appeale to thee,
Wherefore sith that I trust in thee,
haue mercy now on me, Amen.

O Iesu sweet, for heauenly things 19
I often seeke to find,
But then affections of the world
doo backward pluck my mind.

Againe I ſeeke for to ſubdue
th'affections that do riſe,
But to my ſpirit they will not be
ſubiect in anie wiſe.

Thus Ieſu meeke thou ſeeſt I ſtriue,
and all to be with thee,
Wherefore good Ieſu make me ſtrong,
and mercy haue on me, Amen.

20 O Ieſu many times I pray,
and call vpon thy name;
When that my hart is far awaie,
(alas) I more to blame.

And that good Ieſu comes to mind,
that cuſtome often brought,
Whereby the praiers that I make,
be vaine and turne to nought.

Sweet Ieſu pardon and forgiue,
when ſo I pray to thee,
And for thy endles mercies ſake,
haue mercy Lord on me, Amen.

21 O Ieſu bee not long awaie,
nor in thy wrath depart,
But mortifie that fleſh deſires,
and lighten thou my hart.

Send forth the burning flames of Ioue,
cleane to conſume for aie

The

The cloudie fancies of my mind,
which trouble me alwaie.

Good Iesu gather all the powers
of my poore soule to thee,
And make me to refuse the world,
and mercie haue on me, Amen.

O Iesu mild, thine eare bow downe, 22
and ponder my desire,
Deale not with me as I deserue,
to punish in thine ire.

But me defend O Iesu meeke,
through mercy great of thine,
From dangers such as may befall,
this sinfull soule of mine.

O Iesu hide not thou thy face,
from him that cals on thee,
But Iesu of thy bitter death,
haue mercie now on me, Amen.

O Iesu sweet with mercie now, 23
reform e that is amisse,
And with the strength of thy great grace
send light where darknes is.

Good Iesu from my secret faults,
doo make me cleane and bright,
And from presumptuous sins O Lord,
defend me through thy might.

Good

Good Iesu cast my youthfull sin,
behind thy backe to be,
And for thy tender mercies sake,
haue mercy Lord on me, Amen.

24 O Iesu shut not vp my soule
with those that run astraie,
But let the shadow of thy wings,
my soule protect alwaie.

Good Iesu turne thee vnto me,
and clense me from my sin,
Sweet Iesu Christ do not behold
how wicked I haue bin:

But thinke vpon thy mercies great,
though I vnworthie bee;
And for thy painefull passion sake,
haue mercie now on me, Amen.

25 O Iesu sweet giue me an hart,
that is contrite and pure,
A bodie chast that humble is,
and constant to endure.

A mind that is with heauenlie ioyes,
repleat through thy great grace,
A soule likewise to magnifie
thy praise in euery place.

O Iesu for thy mercie sake,
let these proceed from thee,
And then no doubt I shall be sure,
thou mercie hast on mee, Amen.

Cer-

Certaine blessinges promised by God vnto all those that do loue and feare him, Deut. 28.

WHo hearkes to ỹ voice of God,
& doth his law fulfil, (field,
Shal blessed be in towne and
with mercie and good will.

His fruit shall likewise blesed be,
that from his loines shall spring:
His corne and cattell shall increase,
with plenty of all thing.

His oxen and his flocks of sheepe,
shall blesed be with store:
His going out and comming in,
shall blest be euermore.

His enimies that shall arise,
shall fall before his face,
And flee for feare as doth the beast,
the hunter hath in chase.

His houses that be made for store,
with great increase shall gro,
And euery thing he takes in hand,
shall blessed be also.

Vouchsafe good God to giue me grace,
so to direct my mind:

As by the ſame in time of need,
I may thy bleſſing find, Amen.

A meditation when ye go to bed.

O Lord my God I wandred haue,
as one that runs aſtraie,
And haue in thought, in worde, in deed,
in idlenes and plaie,
Offended ſore thy maieſtie,
in heaping ſin to ſin,
And yet thy mercy hath me ſpard,
ſo gratious haſt thou bin.
O Lord my faults I now confeſſe,
and ſory am therefore,
But not ſo much as faine I would,
O Lord what wilt thou more?
It is thy grace muſt bring that ſpirit,
for which I humbly praie,
And that this night thou me defend,
as thou haſt done this daie.
And grant when theſe mine eies & toong
ſhall fayle through natures might,
That then the powers of my ſoule,
may praiſe thee day and night, Amen.

A Meditation at your vprising.

O Lord this night who hast mee kept
from dangers all that be,
And hast me giuen of rest and sleepe,
so much as pleaseth thee.

where other of my brethren poore,
of better life than I,
Doo wander vp and downe the streetes,
and harbourlesse do lie.

And some with sicknes are oppreſt,
some impotent and lame,
Thus dooſt thou deale with creatures (thine
to glory of thy name.

O Lord in sort as I deserue,
thou hast not dealt with me;
But hast me giuen wherewith to liue,
in better case to be.

Most mightie God this daie likewise,
protect me from all blame,
And giue me grace I thankfull be,
with praises for the same, Amen.

Athanasius

Athanasius his Creed, commonlie called, *Quicunq; vult.*

By faith we please the Lord,
by faith we are set free;
By faith we worke the will of God,
faith will not idle bee.

WHat man is he will saued bee,
must first the true faith haue,
Which faith vnles he hold & (keepe,
his soule God wil not saue.

And this is now the perfect faith,
to worship God in three:
The Father, Son, and Holy-ghost,
all three in Vnitie.

The persons neither to confound,
nor substance to diuide,
For he that shall so thinke of them,
from perfect faith is wide.

For of the Father, of the Son,
and of the Holy ghost,
Be persons three in seuerall,
and all in might be most.

The

The Father, Son, and Holy-ghost,
in Godhead equall be,
In glory like, and so in might,
and so in maiestie.

Such as the heauenly father is,
such is the Sonne also;
Such is likewise the holy-ghost,
al three one God, no mo.

The Father was vncreated,
so was the Sonne likewise,
The holy-ghost vncreated,
still one for to deuise.

The Father without number is,
none may him comprehend,
The Son likewise, and Holy-ghost,
all three one without end.

The Father, Son, and Holy-ghost,
eternall do indure,
And yet not three eternals be,
but one eternall sure.

Not three that number doo exceed,
nor three vnmade certaine,
But three in one and one in three,
for euer doo remaine.

The Father, Son, and holy-ghost,
omnipotent bee all:
And yet not three omnipotents,
but one beleeue we shall.

The Father God, the Son is God,
the Holy-ghoſt alſo:
And yet three Gods we ſhall not ſaie,
of Gods but one no mo.

The Father Lord, the ſon is Lord,
and Holy-ghoſt is Lord,
Yet not three Lords but one in three,
and three in one accord.

For like as we compelled be,
by Chriſtian veritie,
Each perſon of them to confeſſe,
both God and Lord to be.

So are we by the ſame forbid,
in anie wiſe to ſaie,
Three Gods to be, or yet three Lords,
but three in one alwaie.

The father is not created,
begot nor made of none,
The ſon ne made nor created,
begot of him alone.

The Holy-ghoſt is from them both,
ne made, create, nor got,
But from the father and the ſon,
proceeding had we wot.

So then there is of fathers one,
not fathers three we ſee;
One ſon, not three, and ſo likewiſe
one Holy-ghoſt to bee.

And in this holy Trinitie,
is none more great than other,
But the whole three persons be,
coequall altogither.

So that in all as foresaid is,
the Vnitie in three,
And Trinitie in Vnitie,
ought worshipped to be.

Yet furthermore it needfull is,
vnto saluation,
That we beleeue of Iesus Christ
the incarnation.

The right faith is, that we beleeue,
and with one mouth foresho,
That Iesus Christ the son of God
is God and man also.

God of his fathers substance is,
begot yer world was wrought,
And man by flesh and bloud he tooke
of hir who forth him brought.

Both perfect God and perfect man,
is he without deuiding,
And of a reasonable soule,
and humane flesh abiding.

He to the father equall is,
touching his Deitie,
But he is lesse then father is,
by his humanitie.

Who

Who though hee be both God and man,
yet one is he not twaine,
That is to ſaie one Ieſus Chriſt,
for euer to remayne.

One, not by turning Godhead his,
into the fleſh we ſee,
But taking manhood vnto God,
by power of Deitie.

One, yet not by confuſion,
of this his ſubſtance ſure,
But by vnitie of perſon,
which euer ſhall indure.

For as the reaſonable ſoule,
and fleſh one man do make,
So God and man is but one Chriſt,
which ſuffred for our ſake.

And then deſcended into hel;
the third daie roſe againe,
From death to life; this hath he doone,
mankind to rid from paine.

And after this aſcended he,
vnto the heauens on hie,
And on his fathers right hand ſits,
one God eternallie.

From thence he ſhal come down againe,
a rightfull iudge to be,
To iudge the liuing and the dead,
as he their works ſhall ſee.

At whoſe deſcending all ſhall riſe,
in twinkling of an eie,
And with his fleſh ſhall him behold,
in throne of maieſtie.
Then they that haue done righteouſtie
ſhall heauen haue for their hire,
And they that haue done wickedlie,
haue euerlaſting fire.
This is the true and perfect faith,
all Chriſtians ought to haue,
Which faith vnles we do beleeue,
our ſoules God will not ſaue.
Praiſe we theſe perſons three in one,
and likewiſe one in three;
As from the firſt hath bin, now is,
and euermore ſhall be, Amen.

A meditation to be ſaid of women with Child.

In time of trouble call on me,
And I will then deliuer thee.

THe time drawes nie,
of bitter painefull throwes,
How long I ſhall
the ſame indure God knowes.
O Lord my God
I humbly aske of thee,
Make haſte ſweet Chriſt,
and ſafe deliuer mee.

Although

Although my ſinne
deſerued haue right wel,
Such paine as this;
yea more thē toong cā tel:
Yet ah, my God
turne not awaie thy face,
Nor me forſake,
in this ſo ſharpe a caſe.
This wombe, and fruit
that ſpringeth in ȳ ſame
Haſt thou create,
to glory of thy name.
Oppreſt with paine,
O Lord when *I* ſhall be,
Make leſſe the ſame,
ſo much as pleaſeth thee,
And graunt good God,
thy creature may proceed,
Safe lie on liue,
with mercy at my neede.
In Chriſtes name,
I will my trauell ſho;
Now Holy-ghoſt,
come comfort me in wo.
Come father deere,
and let thy power deſcēd,
O Ieſu Chriſt,
thy mercies great extend.
Ah God beholde
my dolor and my ſmart,

Sweet Holy-ghost,
my comforter thou art,
Take part with mee,
and heare my wofull cry,
Exaudi me,
Miserere mei, Amen.

A Meditation to bee deliuered *from sinne.*

O Lord my God,
I humbly beseech thee,
And *Iesus* Christ,
thine equall in Deitie:
With Holy-ghost
of like power in maiesty,
And three in one,
and likewise one in three,
Which is to saie,
one blessed Trinitie:
Grant that the power
of thy diuinitie,
May in this life
alway deliuer mee,
From fornication
and adulterie,
From wicked sort
of vncleane companie,
From sudden death,
and cursed blasphemie,

From vaine glorie
and hypocrisie,
Frō malice, hatred,
and crueltie,
Frō the detestable
and great enormitie
Of sedition and
priuy conspiracie:
Frō al false doctrine
and heresie:
From pride in heart
and vanitie:
From pestilence, famine
and bloud thirstie:
From iust desert
of slander and infamy,
From filthie sinne,
and vile iniquitie.
And when as I
vpō thy name shall cry;
Heare my request,
and grant me thy mercie, Amen.

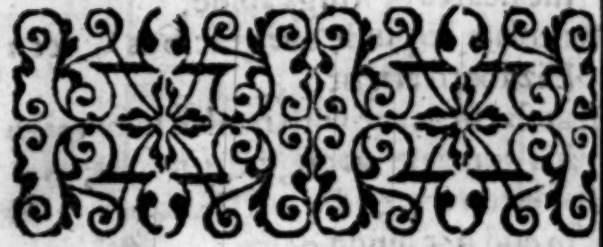
A praier for the Queenes most excellent Maiesty.

O King of heauen, of earth, of sea,
and all things else beside,

Vnder whose power, and in whose hands
the hearts of Kings abide,
Vouchsafe to guide our gracious Queen
Elizabeth aright,
That she in peace with health may raign
and gouerne through thy might;
And when thy godly wil shal be
to end her liuing daies,
Hir soule may then with angels thine,
sound forth thy endles praise, Amen.

A thankesgiuing before meate.

FOR food such as we find,
let vs giue thanks therefore,
And not forget the poore to feed,
with some part of our store.
Let all our talke be such,
whereby no grudge may gro,
Our selues wel easd, and God best pleasd
Christ grant it may be so.
God long preserue in peace and health,
Our gracious Queene Elizabeth: Amen



A thanksgiuing after *meate.*

THou God be praised for the food,
we haue receiu'd from thee;
And giue vs grace a life to lead,
more thankfull for to be.
God long preserue in peace and health,
Our gracious Queene Elizabeth: Amen

FINIS.

The poore Widowes Mite:

Gathered by *William Hunnis*, one of the Gentlemen of *hir Highnesse chappell*, and Maister to the children of *the same*.

Who knocks with hope, and craues in faith,
shall haue their iust request;
By loue who seekes, the way shal find
to port of quiet rest.

Newly printed by
Peter Short.
1600.

HONI SOIT QVI MAL Y PENSE
DIEV ET MON DROIT

To the Queenes Maiesties *Highnesse.*

E Except your Highnes well allow
this gift of humble mind,
L Lacke shall my hope the gladsome frute,
it sought thereby to find.
I If gift with giuers loiall hart
your Maiestie will trie,
Z Zeale more than gift shall triumph then
before your princelie eie.
A A Persian prince, in gratious part,
tooke water of the well,
B Because he saw the giuers zeale,
the giuers gift excell:
E Euen so my zeale, renowmed Queene,
equiualent is with his;
Th. Though I offense commit to giue
so slender gift as this.
R Remembring yet your Princelie woont,
of clemencie withall;
E Example such hath boldned me,
vpon my knee to fall.
G Great gifts of gold, and gems of price,
poore *Hunnis* would present,
I If he them had; in stead whereof
hee praies this may content.
N New yeere, and manie God you send,
in health with peace to raigne,
A And after when your spirit departs,
with Christ it may remaine.

Your Highnes loiall subiect and most humble obedient seruant,

W. H.

The Authour.

WWHo seeke with works alone to win
the life that shall remaine,
I Is far deceau'd, for if it be so,
then Christ hath dide in vaine.
L LLet our good works our faith declare,
by faith we are made free,
I It comes from God, that goodnes is,
no good at all in me.
A As man himselfe vnable is,
in thought to please the Lord,
M Much lesse to worke, or do the deed,
that might his health accord.
H Here I professe one God to serue,
from secret search of heart,
V Vnto his sacred word to cleaue,
and neuer to depart.
N Ne sine my Prince or Magistrate,
by will for to offend.
N Ne wish I wolde harm my foe,
that to my very friend.
I In Christ by faith, by no meanes else,
my righteousnesse doth lie.
S Such was his his loue, such is my faith,
and euer shall be so.

The

The poore Widowes *Mite.*

The 1. meditation.

AH helples wretch what ſhall I do?
or which way ſhall I ronne?
The earth bewraies, and heauen records
the ſins that I haue donne.
The gates of hell wide open ſtand,
for to receiue me in,
And feareſull feends alreadie be,
to torment me for ſin.
(Alas) where ſhall I ſuccor finds
the earth doth me denie,
And to the ſacred heauens aboue,
I dare not lift mine eie.
If heauen and earth ſhall witnes be,
againſt my ſoule for ſin,
Vntimely birth (alas) for me,
much better then had bin.
And now deſpaire approcheth faſt,
with bloudie murdring knife,
And willeth me to end my griefes,
by ſhortening my life.
Shall I deſpaire? Thou God forbid,
for mercie more is thine,
Than if the ſinnes of all the worlde
were linked now with mine.

Despise not then most louing Lord,
the image of thy face, (bought
Which thou hast wrought and deerelie
with goodnes of thy grace.
And sith the bloudy price is paide,
and bitter paines all past;
Receiue my plaints, accept my spirit,
and mercy grant at last.

So shal my soule reioice, reioice,
and stil for mercie crie,
Peccaui, peccaui,
Miserere mei.

The 2. Meditation.

THou God that rulst & raignst in light
that flesh cannot attaine,
Thou God that knowste the thoughts of
are altogither vaine; (men
Thou God whom neither toung of man
nor Angel can expresse:
Thou God it is that I do seeke,
thou pittie my distresse.
Thy seat, O God, is euery where,
thy power al powers transcend,
Thy wisedome cannot measured be,
for that it hath no end.
Thou art the power and wisedom too,
and sole felicity,

But

But I a lumpe of ſinfull fleſh,
nurſe of iniquitie.
Thou art by nature mercifull,
and mercy is thy name,
And I by nature miſerable,
the thrall of ſin and ſhame.
Then let thy nature, O good God
now worke his force in me,
And cleanſe the nature of my ſin,
and heale my miſerie.
One depth, good Lord, another craues,
my depth of ſinfull crime
Requires thy depth of mercie great,
for ſauing health in time.
Sweet Chriſt grant ẏ the depth of grace
may ſwallow vp my ſinne,
That I thereby maie whiter be,
than euer ſnow hath bin.
So ſhall my ſoule reioice, reioice,
and ſtill for mercie crie,
Peccaui, peccaui,
miſerere mei.

The 3. meditation.

BEfore thy face and in thy ſight,
haue I, deuoid of ſhame,
O Lord, tranſgreſſed willingly,
I doo confeſſe the ſame.
Yet was I loth that men ſhoulde knowe,
or vnderſtand my fall,

Thus feard I man, much more than thee
thou righteous iudge of all.
So blind was I and ignorant,
yea rather wilfull blind,
That ſuckt the combe, and knew the Bee
had left the ſting behind.
My ſins O God, to thee are knowne,
there is no ſecret place,
Where I may hide my ſelfe or them
from preſence of thy face.
Where ſhall I then my ſelfe beſtow?
or who ſhall me defend?
None is ſo louing as my God;
thy mercies haue no end.
In deed I grant, and do confeſſe
my ſinnes ſo heinous be,
As mercie none at all deſerues:
but yet thy propertie
Is alwaies to be mercifull,
to ſinners in diſtreſſe;
Whereby thou wilt declare and ſhew
thy great almightineſſe.
Haue mercy Lord on me therefore,
for thy great mercies ſake;
Which cam'ſt not righteous men to cal,
but ſinners part to take.
Wherefore my ſoule bee glad, bee glad,
and ſtill for mercie crie,
Peccaui, peccaui,
miſerere mei.

The

The 4. meditation.

MOst gratious God, do not behold
the number of my sin,
Ne yet consider with thy selfe
how wicked I haue bin:
But rather thinke I am but dust,
or as the withred hay,
Which flourisheth to daie in field,
to morrow shorne awaie.
My flesh rebels against the spirit,
my spirit too weake is found,
By sin conceiu'd in mothers wombe,
my soule first caught hir wound.
My flesh is faile, too weake and vaine,
to do the thing I should,
And what I would not, that do I,
contrarie that I would.
Thou seest, O Lord, how weake I am,
not able for to stand,
Without the succour, helpe and aid
of thy most mightie hand.
And what is he that will not staie
the man that's like to fall?
Or will refuse the sicke to helpe,
for helpe when he doth call?
If thou wilt laie vnto my charge,
the burden of my sinne,
O Lord, the conquest is but small,
that thou thereby shalt win.

For why, thy glorie and thy praise,
in mercie doth consist,
Vnto the which I yeeld my selfe,
to do with what thou list.

My soule shall trust in thee, in thee,
and still for mercie crie,
Peccaui, peccaui,
miserere mei.

The 5. meditation.

IF I demand what mercie is,
thou God wilt answeare me,
That mercie is th'abundance great,
of thy diuine pitie.
Wherewith thou vewst th'afflicted sort,
that on the earth do lie,
And what is this compassion then,
but proofes of thy mercie?
Our fathers old the same haue felt,
and now in rest do raigne.
And thou art still the selfe same God,
for euer to remaine.
Our fathers were conceiud in sin,
and so are we likewise;
Wilt thou compassion shew on them,
and children theirs despise?
One faith in Christ we all professe,
one God in persons three,
As thou compassion hadst on them,
compassion haue on me.

Ponder

Ponder O God, my hearts desire,
most humblie do I craue,
And doo away al my misdeeds,
and so compassion haue.
And as of sinners manie a one,
whose number is vnknowne,
Thou didst vouchsafe to draw to thee,
and make them all thine owne.
So now vouchsafe most gentle God,
likewise to draw me in,
And make me righteous by thy grace,
forgiuing me my sin.

So shall my soule reioyce, reioyce,
and still for mercie crie,
Peccaui, peccaui,
miserere mei.

The 6. meditation.

MOst mightie God, I do confesse,
ten thousand times and more,
Thou hast me washed from my sinne,
and salued stil my sore:
But I through sin am falne againe,
and fowler now am made,
Than euer was the filthie swine
with mier ouerlade.
How oftentimes shall we forgiue,
ech other that offende;
Seuentie times seuen, the scripture saith,
which signifies no end.

If man to man ſuch fauour ſhew,
that wretched caitiues be,
How much more thou, O gratious God,
to them that call on thee.
It is thy nature to forgiue,
my nature can but fall,
Though thou be iuſt in all thy works,
thy mercie paſſeth all.
What time a ſinner doth repent,
and turnes to thee at laſt,
All ſins foredone thou wilt forget,
thy promiſe ſo hath paſt.
Behold O God, I turne to thee,
with ſorrow for my ſin,
And do repent euen from my hart,
that I ſo lewd haue bin.
Now waſh me Lord yet once againe
with fountaine of thy grace,
That I among thy ſacred ſaints,
with thee maie haue a place.
My ſoule ſhall truſt in thee, in thee,
and ſtill for mercie crie,
Peccaui, peccaui,
miſerere mei.

The 7. meditation.

LIke as the guilty priſoner ſtands
before the iudge ſo tride,
With quaking breath, and ſhiuering lims
his iudgement to abide:

Euen

Euen ſo, O God, before thy face
in fearefull ſtate I ſtand,
And guiltie crie to thee my iudge,
and now hold vp my hand.
Nothing haue I to plead for life,
no goodnes is in me,
Of ſin, deceit, and wickednes,
guiltie, good Lord, guiltie.
Thus by thy righteous doome, O God,
and ſacred law diuine,
Condemnd am I to endles paine,
through iuſt deſerts of mine.
(Alas) what then is to be ſaid,
or what is to be doone:
For mercy yet will I appeale,
to Ieſu Chriſt thy ſonne,
For neuer yet hath it beene heard,
ſince firſt the world began,
That Ieſu Chriſt did turne his face,
from anie ſinfull man
Which vnto him for mercie came,
with ſad repentant mind.
O Lord ſhall I then be the firſt
that ſhall no mercie find?
Shall I be he thou wilt deſpiſe,
that humbly comes to thee?
No no, ſweet Chriſt thy promiſe is
for to deliuer me.
Wherefore my ſoule be glad, be glad
and crie inceſſantlie,

Peccaui, peccaui,
miserere mei.

Verses vpon the Lordes *Praier.*

Our father which art in heauen.

A Thing thou art frō which al thinges
beginning tooke their name,
And thou without beginning art,
that gaue all things the same.
We call thee God, some *Iehouah*,
some *Tetragrammaton*:
By all thy names thou art the thing,
we all depend vpon.
We be thy sonnes, thy children deare,
and heires of kingdome thine,
By which we do presume and say,
Our father most diuine,
Which art in heauen, deuoid of shape
that reason can deuise,
Ne yet art thou there to be felt,
or seene of humane eies.

Hallowed be thy name.

THy Name O God, is woonderfull,
though we the same abuse,

And

And by thy name ſuch things are done,
as make the mind to muſe.
The heauens aboue, the earth below,
and waters vnder them,
Thy name hath wrought miraculouſlie,
all for the vſe of men.
O maruellous God what is thy name?
or what ſhal I thee call;
Thou art in power omnipotent,
the mightieſt power of all.
Then mighty power of powers that is,
vouchſafe the ſame in me;
So worke thy will that in my life
thy name may hallowed be.

Thy kingdome come.

THy kingdome euerlaſting is,
in truth and equitie.
In fauor, loue, and righteouſneſſe,
to all in miſerie.
Bow down the heauens, O mighty king,
whereby thy grace may fall,
That this thy kingdome might deſcend
into the hearts of all.
So ſhall our ſinnes be driuen away,
our fleſh made tame alſo,
And we found righteous in thy ſight,
a perfect life to ſho.
Vouchſafe to grant, O heauenly King,
this bleſſed worke may bee,

Thy

Thy kingdome ſtill to dwell in vs,
and we to dwell in thee.

Thy will be doone in earth, as it is in heauen

THy wil is good, our will is nought,
thy will be therefore doone,
Such was thy will, that Ieſus Chriſt,
thy deere and onely ſonne,
Should teach thy will to ſinfull fleſh,
our wicked luſts to kill;
And he thy will vpon the croſſe,
the ſame did there fulfill.
O heauenlie father let thy wil
in earth fulfilled be,
Among vs men as with thy ſaints,
in heauenly hierarchie.
And grant thy will ſo worke in vs,
that we thy will confeſſe,
In word, in life, in faith, in loue,
and perfect holineſſe.

Giue vs this day our dailie bread.

THy word, thy truth, & Chriſt thy ſon,
is bread that we ſhould haue;
Vouchſafe our ſoules may feed thereon,
moſt humblie we do craue.
For man doth not by bread alone
paſſe forth his vitall daies,

But by each word thy mouth proceedes,
vnto thy endles praise.
Fix in our harts thy sweet sons death,
and such impression make,
As we thereby may cheerefull be,
to suffer for his sake
Such crosse as pleaseth thee to laie
vpon our backs to beare;
With shield of faith to bide the brunt,
against all worldlie feare.

And forgiue vs our trespasses as we forgiue them that trespasse against vs.

WE know, forgiuenes is at hand,
when we for mercie call:
If we each other do forgiue,
thou wilt forgiue vs all.
Such promise hast thou made, O God,
from which thou wilt not swerue,
And yet it lies not in our power,
the same for to deserue,
So weake is man, so feeble too,
not able once to mind
The thought that's good, or do the deed
that might thy mercie find.
This will thy grace must worke in vs,
our brethren to forgiue,

Which

Which grant, O God, that we therewith,
in rest with thee may liue,

And lead vs not into temptation.

AND though temptation needful be
thy seruants strength to trie,
And that our sinnes and wickednes,
by faith away do flie:
Yet Lord thy grace the same doth worke
whereby we stiflie stand
Against the world, the flesh the diuell,
winning the vpper hand.
Thus of our selues, alas, too weake,
temptations ay too strong,
Thy grace it is must vs defend,
else are we throne along.
Grãt when by sin through want of grace
great falles we do sustaine,
That then thy grace might visit vs,
and reare vs vp againe.

But deliuer vs from euil.

FRom ill that we by sin deserue,
most mighty God defend,
And rid vs free from filthy fall,
of miserable end,
Withold thy seuere punishment,
and let thine eie of grace,
Take view vpon th'afflicted sort,
and helpe our wretched ease.

From

From ſurging ſeas of worldly waues,
wherewith we be oppreſt,
Diſcharge and ſet our ſoules on ſhore,
in port of quiet reſt.
So ſhal we then our praiers make,
with conſcience ſafe and ſound,
And by thy grace ſhall able bee,
our enemy to confound, Amen.

The Chriſtian faith.

ONE God in perſons three,
and three in Godhead one.
I doo beleeue my ſauing health
doth reſt in him alone.
The firſt, the Father high,
creator of vs all,
The ſecond is his only Sonne,
the word whom ſcripture call:
The third the Holy-ghoſt,
of both who doth remaine,
In might, power, and Deitie,
coequall with the twaine.
The word of loue to vs,
fleſh void of ſinne became,
Of virgins wombe by power diuine,
moſt pure he tooke the ſame.
And then for ſinfull fleſh,
his fleſh was ſacrifiſde,
By bitter, ſharpe, and ſhameful death,
as cruel Iewes deuiſde,

His

By bitter, sharpe, and shamefull death,
as cruel Iewes deuis'd,
His flesh with whips was rent,
his head becrownd with thorne,
His bodie naild on crosse of tree,
his heart with speare was torne.
Thus all his bloud was shed,
to death his life made thrall,
To pacifie his fathers wrath,
procurd by Adams fall.
He died and was buried,
descended downe to hell,
From death to life he rose againe,
he loued vs so well.
When fortie daies were come,
to heauen ascended he,
In sight from men of Galile,
in faith to vs that be.
From whence I do beleeue,
he shall againe descend,
To iudge all flesh, and of the world
to make a finall end.
The dead from graue shall rise,
the quicke shall changed be,
And euery eie shall face to face
behold his maiestie.
By grace who hath doone well,
with him in heauen shall raigne,
By sinne who hath doone wickedlie,
in euerlasting paine,
FINIS.

COMFORTABLE

Dialogs between CHRIST and a SINNER, touching the Soules health.

A Conflict betweene the *spirit and the flesh, in the* soule of man.

Humble sutes of a sinner for mercie in miserie.

A Lamentation touching the follies and vanities of *our youth.*

A Psalme of reioising for *our spirituall re-* demption.

A Christian confession to the blessed Trinitie.

Praiers for the good estate *of the Queenes High-* nesse, &c.

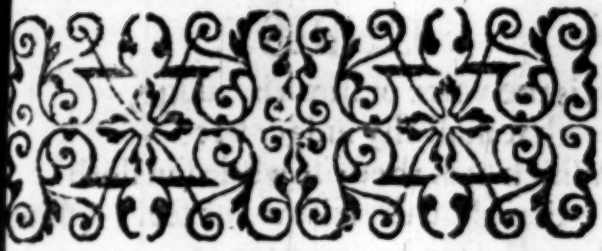
Gathered by W. Hunnis.

1600.

A
Le
a
My
I
My
a
Ar

Wh

W



A Dialog betweene Christ and a Sinner.

CHRIST.

ARiſe from ſin thou wicked man,
before the trump dooth ſound:
Leaſt thou among the guiltie ſort,
a damned ſoule be found.

My ſheepe why dooſt thou perſecute?
my lambs why dooſt thou kill?
My ſelfe why dooſt thou crucifie,
and guiltles bloud thus ſpill?
Ariſe I ſaie, ariſe, ariſe.

SINNER.

What fearefull thundring voice is this,
that ſoundeth in mine eare:
Which bids me riſe, & brings my ſoule,
and all hir powers in feare?

CHRIST.

It is the voice of him thy iudge,
that ſhall thy iudger bee:
Which bids thee riſe while ſun doth (ſhine
that thou thy ſelfe maiſt ſee.
For after ſun be ſet in ſhade,
and darkſome clouds appeere:
Too late is then for to ariſe,
if thou ariſe not heere.
Ariſe I ſaie, ariſe, ariſe.

SINNER.

O Lord by grace I now behold,
wherein I did offend.

CHRIST.

What made thee thus againſt my ſaints
ſuch crueltie extend?

SINNER.

It was my fault through ignorance,
by which I might not chuſe.

CHRIST.

And yet I ſaie thine ignorance,
ſhall not thy faults excuſe.

SINNER.

By grace I am repentant made,
wilt thou not mercie haue?

CHRIST.

CHRIST.

If thou by grace repentant bee,
yet must thou merey craue.

SINNER.

O Lord blot out my filthie deeds,
and clense me from my sinne.

CHRIST.

Arise and walke, thou art made cleane,
as thou beleeu'st therein.

Another dialog betweene Christ and a sinner, *to be soong as the* former.

CHRIST.

AWake from sleep and watch awhile,
prepare your selfe to praie,
For I mine Angell will send foorth
to sound the iudgement day:
That mine elect and chosen sort
might find my saying true:
How that the time I shorten will,
for them and not for you.
Awake I saie, awake, awake.

SINNER.

And yet, O Lord, the little whelps
would licke the crums that fall:
The chosen sort are very few,
but many dooſt thou call.

CHRIST.

I call to you that will not heare,
I ſtretch mine arms at large,
For to embrace ſuch as doo come,
and all your ſinnes diſcharge.
Wherefore if you refuſe to come,
I will you then forſake;
And to my feaſt will ſtrangers call,
and them my children make:
Awake therefore and riſe from ſleepe,
awake, I ſay, awake.

SINNER.

Not ſo, good Lord, thy mercy far
aboue our ſinnes abound,

CHRIST.

And yet I will a iuſticer
in iuſtice mine be found.

SINNER.

Thy promiſe is to pardon ſinne,
and therein art thou iuſt.

CHRIST.

Your sinnes repent, and praie therefore,
in vaine is else your trust.

SINNER.

O Lord thy grace must this performe,
or else it cannot be.

CHRIST.

My grace you haue, the same applie,
and blessed shall you be.

SINNER.

Through this sweet grace, thy mercie
we humbly do require. (Lord

CHRIST.

By mercy mine I you forgiue,
and grant this your desire.

AMEN.

A Conflict betweene the *Spirit and the Flesh in the* Soule of man.

SPIRIT.

MY soule giue eare to me thy spirit,
of that I saie to thee;

Forſake the pleaſures of thy fleſh,
and ioine thy ſelfe with me:
Thy fleſh is filthy, fraile, and fond;
and nought but ſin containes;
Whoſe due deſerts through wickednes
is euerlaſting paines.

FLESH.

My ſoule not ſo great proofe thou haſt
of pleaſures that I bring;
Of loue, of luſt, of liking ſweet,
and euery other thing:
Forſake me not but ioine with me,
which am thy fleſh and bone,
For I the receptacle am
of all thy powers each one.

SPIRIT.

Iſthou after thy fleſh wilt go,
then ſurelie ſhalt thou die;
If thou wilt walke with me thy ſpirit,
we will him mortifie:
For thou betweene vs both art plaſt,
and at thy libertie,
To whether part thou wilt incline,
to liue or elſe to die.

SOVLE.

(Alas) what great conflict is this,
I ſillie ſoule ſuſtaine;

Betweene

Betweene the pleasures of my flesh,
my spirit threatning paine:
I greeued am my flesh should lose,
yet glad my spirit might win,
But of the twaine whose part to take,
my doubt is great therein.

SPIRIT.

Thy flesh is disobedient,
vnkind and cruell still.

SOVLE.

Yet I poore soule indifferent
make neither good nor ill.

FLESH.

Remember my sweet soule,
what flesh hath doone for thee.

SPIRIT.

Thy flesh for to subdue,
sweet soule take part with me.

FLESH.

If thou my part wilt take,
we shall the victors be.

SPIRIT.

If thou wilt him forsake,
then heauen is due to thee.

SOVLE.

The ſpirit makes men religious,
obedient and kind:
The fleſh makes men rebellious,
and monſtrous beaſtly blind;
The ſoule through power makes them
as maker hath aſſind. (men
Wherefore my ſpirit I ioine with thee,
with all the force *I* can:
Awaie packe hence vnſauory fleſh,
the filtheſt part of man.

FINIS

An humble ſute of a repentant ſinner for mercie.

GIue eare, O Lord, to heare
my heauy careful cries:
And let my woful plaints aſcend,
aboue the ſtarrie skies.
And now receiue the ſoule,
that puts his truſt in thee:
And mercy grant to purge my ſinnes,
mercy, good Lord, mercy.
My ſoule deſires to drinke,
from fountaine of thy grace:
To ſlake this thirſt O God, vouchſafe,
and turne not off thy face.
But bow thy bending eare,
with mercie when I crie,
And pardon grant for ſinful life,
mercy, good Lord, mercie.
Behold at length, O Lord,
my ſore repentant mind,
Which knocks with faith, & hopes ther=(by
thy mercy great to find.
Thy promiſe thus hath paſt
from which I will not flie,
Who doth repent truſting in thee,
ſhal taſt of thy mercy.
Mercy, good Lord, mercy, mercy.

¶ Another to the ſame *effect.*

BEhold, O God, the wretched ſtate,
my ſillie ſoule is in:
How ſore oppreſt and ouerchargde,
with foule and filthie ſin.
Behold likewiſe the priſon foule,
I meane my baned breaſt.
Where wickednes and ſin abounds,
and breeds my ſoules vnreſt.
Behold O God, how oft my ſoule,
doth liſt her ſelfe to thee,
As one in dungeon darke and deepe,
deſiring light to ſee.
Behold alſo how faine it would,
do that might pleaſe thy will:
But cruell ſin with his affects,
do draw me backward ſtill.
Behold I do not that I would,
as lawe of thine requires,
But I doo that I would not doo,
contrarie my deſires.
Such is the working of the feend
ſuch be his wilie waies,
With luſt to ſet my hart on fire,
whereby my health decaies.
Such pleſant baits laies he abrode,
with poiſned hookes of ſin,
And traines my ſenſes all thereto,

and

An addition to the *treatise aforegoing*, annexed by the au-*thour thereof:*

Discoursing of things *which must come to* passe before the *day of iudgement.*

Of things must passe
before the iudgement day,
Let vs therefore
repent, watch, fast and pray.

Newly printed by
Peter Short.
1600.

Of things must passe
before the iudgement day:
Let vs therefore
repent, watch, fast, and pray.

1 A Great bright throne was seene,
and in the same sate one,
Before whose face both heauen & earth,
did tremble, shake and grone.

2 And al both great and small,
whom death had kild before,
Were likewise seene before his face
that liues for euermore.

3 The bookes then opened were,
of euery one was dead,
Who iudgement had as they deserud,
as in those bookes were red.

4 The bookes which at that day
shal opened be to all,
Shall haue our actions in this life
thereby to stand or fall.

5 In this day ſhall the iuſt
ſtand conſtant to endure,
Againſt thoſe, that afflicted them
in this our life vnſure.

6 The wicked ſeeing this,
ſhal be ſurpris'd with feare,
Sap. 5. And call vnto the mountaines high,
Luk. 23. to fall vpon them there.

7 To hide them from his face,
that ſits in iudgement ſeat:
Apoc. 6. And from the indignation
that this ſweet lambe doth threat.

8 O Lord how great a daie
ſhall this be vnto vs?
Who can conceiue thy power of wrath,
the ſame for to diſcuſſe?

9 Or who for verie feare
ſhall able be to ſaie
The greatnes of diſpleaſure thine
which happen ſhall that day?

10 This day is daie of thine,
whereof thy ſeruant ſaid
Thy zeale and fury ſhould none ſpare,
Prouer. 6. reuengement ſhould be paid.

11 This is that dreadfull daie,
moſt dreadfull to behold:

According

According to thy Prophets words
as they before haue told.

12 Behold the daie shall come,
a daie of crueltie: *Esay. 13.*
A day of indignation,
of wrath and of fury.

13 Which day shall bring the earth
into a wildernes:
And crush in peeces wicked sort,
for their euill trespasses.

14 Behold the day doth come, *Ioel. 2.*
the daie of God almight:
A daie of darknes, stormes, and cloudes,
most terrible to sight.

15 A day as neuer was,
nor neuer such shall bee:
After this dreadful stormie day,
in all eternitie.

16 Good Lord what marueilous daie
shall this be to behold,
When we shall see the children all,
of Adam young and old?

17 Gathered together,
from parts of all the earth;
Before this fearefull iudge to stand,
with faint and shiuering breath.

18 When

Apoc.20 18 When as the ſea and land,
ſhal yeeld that they long kept:
That is to ſay, their bodies dead,
which long in them haue ſlept:

19 Both heauen and hell alſo,
the ſoules ſhall now reſtore,
Which they poſſeſſe to be vnite
to bodies euermore.

20 What manner day is this,
when as the heauens ſhal morne?
When all the earth ſhal ſhake & quake,
and mountaines be rent and torne?

21 When ſunne ſhal looſe his light,
the moone her light alſo,
The ſtars ſal down, the ſeas and fluds,
forſake to ebbe and flow?

22 When all the elements
ſhal quite diſſolued be,
The earth with bloud clean ouerflowne,
which euery eie ſhall ſee.

23 And all the world beſide,
ſhal be on flaming fire,
So that the iuſt and angels pure,
ſhal feare this day of ire?
24 Then ſhal appeare in skie,
the ſigne of ſonne of man,

And

And all the tribes vpon the earth,
shal his comming than.

25 In the clouds of heauen,
amid his angels all,
With power and might and glory great,
he shal his angels call.

26 Yea in a moment small,
or twinkling of an eie,
Shal send them forth with trũpets sound
and with a mighty cry.

Mat.25
Luke.21

27 At midnight shal they passe,
to chuse his chosen sort,
From heauen to earth throughout the (world,
vnto their great comfort.

28 Now he which as a lamb,
vpon the crosse was slaine,
Shal as a Lyon come to iudge,
both vnto ioy and paine.

Apoc.5.&
13.

29 Behold our Lord shal come,
but who shal able be
For to aidde his comming day,
most feareful then to see?

30 For at that very day
the mighty mountaines great,
Shal waste and melt before his face,
through force of fiers heat.

31 Behold

Esay 28. 31 Behold our Lord ſhall come,
in fortitude and ſtrength:
And as a ſtorme of haile and wind,
ſhall ouerthrow at length.

32 What euer thing that ſtands
in paſſage of his waie,
And as a rage of waters great,
ſhall make no ſtop nor ſtay.

33 Before whoſe bleſſed face,
ſhall burning fire runne,
And vpon euery ſide of him,
a mightie tempeſt come.

34 This day vnto the iuſt,
a ioifull daie ſhall be:
But to the wicked reprobate,
eternall miſerie.

35 O heauenly King vouchſafe
for Chriſtes ſake thy Sonne,
We may be mindfull of this daie,
with feare for that is donne.

36 And giue vs grace henceforth,
our liues ſo to amend:
As we among the choſen ſort,
may praiſe thee without end.

FINIS.

A